

THE
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REVIEW OF NEW PUBLICATIONS.

ART. I.—*The Main Principles of the Creed and Ethics of the Jews, exhibited in Selections from the Yad Hachazakah, of Maimonides, with a Literal English Translation, copious Illustrations from the Talmud, &c., explanatory Notes, an alphabetical Glossary of such particles and technical terms as occur in the Selections, and a collection of the Abbreviations commonly used in Rabbinical Writings.* By HERMANN HEDWIG BERNARD, Teacher of Languages at Cambridge. 8vo. Pp. xxxiii. 358. Cambridge: Deighton. London: Rivingtons. 1832.

IN reviewing the history of literature in this country, during a period of nearly two centuries, we cannot fail to remark how little attention has been paid to Jewish learning. While the Greek and Latin languages have been diligently and successfully cultivated, and the classical works, which have come down to us, have been read with avidity by men of all ranks and professions, Hebrew has been suffered to fall into almost total neglect. Even among our Clergy the study of the original text of the Old Testament has not been generally regarded as indispensable; and the uninspired writings of the Hebrews have, by universal consent, been condemned to sleep on the shelves of our libraries, unheeded and unknown. These times, however, appear to be quickly drawing to a close. The recent establishment of Hebrew scholarships in both our universities, has led many of their rising members to devote themselves to the study of this language. And the conviction which is daily growing in the minds of men, both within and without the walls of these seats of learning, that a more systematic plan of professional education must ere long be adopted, will not suffer this impulse to die away. The effects which this revival of Hebrew learning may produce, not only among ourselves, but ultimately on the Jews also, it is not easy to foresee. For our

part we confess that we are disposed to entertain sanguine hopes on this point. We think it not improbable that the conversion of the Jews to Christianity, or, as it may be called, the reformation of the modern Jewish Church, will, in many respects, bear a close resemblance to our own glorious reformation. For to us it appears plain that a Jew cannot be converted from his present religious system, except by being convinced that that system is wrong. But in order to this conviction, the principles of his creed must be familiarly known to the Christian world. The opinions which he holds, the authority on which he grounds them, the arguments by which he supports them, must be fairly brought to the test of common sense; and his views must be shewn to be untenable by any man of sound and enlightened understanding. In short, another Erasmus must lay the egg, which another Luther will hatch. But how can this be done by us, who are ourselves in total ignorance of the whole subject? We therefore feel that the thanks of the Christian world are due to those, who, by contributing in any degree to the enlargement of our scanty stock of rabbinical literature, assist (though perhaps unwittingly) in dispelling the darkness of rabbinical superstition, and in spreading among God's chosen people the light of the Gospel of their Messiah.

Taking this view of the subject, we cannot but congratulate our readers and the Christian Church, on the appearance of the present volume. Its author was, we believe, by birth an Israelite; but, having himself been enabled to see "the way, the truth, and the life," he is now desirous of bringing forward, and turning to practical account, those stores of rabbinical knowledge which he acquired in early life, and which, if we may judge from the work before us, place him far above the ordinary level even of the educated portion of his brethren. The objects of Mr. Bernard in this, the first-fruits of his labours, will be best stated in his own words.

The following selections will, it is humbly hoped, go far to supply the biblical student with the means, at present scarcely within his reach, of acquiring an accurate knowledge of rabbinical Hebrew. They are chiefly intended, however, to make the English reader acquainted, at a comparatively trifling expense of time and labour, with the sentiments of Maimonides respecting some of the most interesting and important questions in theology, (such, for example, as regard *the Deity, the Angels, Prophecy, Sin, Repentance, Free-will, Predestination, &c.*), which are discussed by him in his justly celebrated work the *Yad Hachazakah*; a work, recognized by the Jews, even at the present day, as an admirable exposition of their law and of the main principles of their creed.—Preface, pp. i. ii.

Another, and that a very important, part of the writer's plan has been,

To furnish the reader with extracts and translations from the *Talmud* and the *Medrashim*, illustrative of the sentiments, traditions, and sayings of the ancient Rabbins, quoted by Maimonides, which, though well known to the learned men among the Jews, might have been mistaken, by those who are unacquainted

with the sources from which they are drawn, for visionary fancies proceeding from that author himself.—Preface, pp. iv. v.

Our readers will naturally imagine that the class of persons to whom the present publication will be particularly valuable, must consist of those who, already possessing a competent knowledge of biblical Hebrew, are desirous of reading the works of the rabbins in their original language. And to students, the selections, the notes, the glossary, and list of abbreviations will afford assistance, without which it is almost impossible to overcome the difficulties of a first introduction to rabbinical Hebrew; but which no English work, with which we are acquainted, has hitherto even attempted to supply. In fact, we think that the author himself does not overrate the value of his labours when he affirms, that

As soon as he shall be able to construe the Hebrew text of these selections, with accuracy and fluency, the language of the *Mishnah* will present to him but few difficulties; and when he shall have made such progress as to read with ease the passages from the *Talmud*, contained in the notes, the step which he will have made towards acquiring a knowledge of the *Talmudical* language, will be a very important one indeed. In fact he may then venture upon almost any rabbinical work.—Preface, p. vi.

But though the Hebrew student will derive the greatest advantage from the present work, yet, as the text and every note are translated literally into English, those who are altogether ignorant of Hebrew need not be deterred from its perusal. And if they have any curiosity on the subject of Jewish opinions, or feel any interest in the great questions at issue between the Jewish and Christian Churches, the volume will amply repay them for the time and attention which they may bestow upon it.

There is, however, one great defect in the book, to which we kindly invite Mr. Bernard's attention, and which we trust our readers will thank us for endeavouring to supply. The volume wants an *introduction*. Mr. Bernard opens a rabbinical author, and reads on without difficulty. If allusion is made to "our wise men," he knows the class of persons, whose authority is thus adduced, and the position which that class occupies among the literati of his nation. If a rabbi is quoted by name, he knows (or can easily discover) the time at which he lived, the subjects on which he wrote, the opinions which he held, the talents and learning which he possessed, and the value of his testimony on the point for which it is brought forward. If the authority of the "Court of Judgment" be appealed to, he is as familiar with the phrase, as an Englishman would be with the words "Act of Parliament," or "Decree of the High Court of Chancery." And the same may be said in a thousand other cases, in which a Jew, writing on the subject of Jewish Laws and Customs, makes allusions and references to times, and places, and things, which, to a Jewish reader,

present no difficulty whatever. But let a foreigner sit down to read the same book, and his progress will be perpetually impeded by his ignorance of the nationalities of the author, by his want of that previous acquaintance with a host of miscellaneous trifles, which the writer tacitly regards as an acknowledged postulate. Many of these difficulties are, it is true, explained as they arise, in Mr. Bernard's notes: but still the reader is like a traveller passing through a land to which he is a total stranger, in company with a well-informed native, who draws his attention to every remarkable object as it passes; while Mr. Bernard possesses all the advantages of one, who has studied and mastered a map of the country and an itinerary of the road, previous to commencing his journey. We regret therefore that he has not, at the outset, put his readers in possession of a few hints, which would not only have prepared the way for their perusal of Maimonides, but have rendered incalculable service to those, who may be disposed to use the present volume as an introduction to other rabbinical writings, but who have not the advantage of a master to accompany them in their future progress. The preface, which Maimonides himself has prefixed to the *Yad Hachazakah*, illustrated by such notes as might be necessary, would have gone far towards removing the difficulties of which we complain: and though several works exist, some even in our own language, from which our readers may easily obtain this information;* yet, as there is something original in the way in which the rabbins tell their own tale, we hope we shall stand excused, if, before offering any remarks on the contents of the volume now in our hands, we devote the remainder of the present article to the author's own introduction to it.

THE PREFACE OF THE RABBI MOSES, THE SON OF MAIMON.

The memory of the just is blessed. *Prov. x. 7.*

All the commandments which were given to Moses on Sinai, were given with their interpretation: for it is said, "*And I will give thee tables of stone, and a law, and the commandments.*" *Exod. xxiv. 12.* The LAW is the written law, and the COMMANDMENTS mean the interpretation of it. And He hath commanded us to perform the law agreeably to the commandment; and the commandment forms what is called the oral law.† The whole law our Rabbi Moses, before he

* See Pocock's *Porta Mosæ*, Tract I. Basnage's *History of the Jews*, Book III. Prideaux's *Connection*, Part I. Book V. Wotton's *Discourses*, Vol. I. Disc. I. Stehelin's *Rabbinical Literature*, Preface. Allen's *Modern Judaism*, Chap. III.

† The whole passage from which this fundamental article of the rabbinical creed is derived, is as follows: "And I will give thee tables of stone, and a law and commandments, which I have written; that thou mayest teach them." And it appears to us to require no little ingenuity to construe this into the law which Moses wrote, and the commandment,—which he did not write. Such comments would excite only a smile of contempt, were it not for the sacred character of the book which is thus perverted. But it is painful to consider into what an awful state of degradation the human soul must be sunk, when it can deliberately torture the plain words of Almighty God, in order to support a system of religion, which, to speak openly, is from beginning to end a tissue of falsehood.

died, wrote in his own hand-writing,* and gave a copy to each tribe, and put one copy into the ark for a testimony: for it is said, "*Take this book of the law, and put it in the side of the ark of the covenant of the Lord your God, that it may be there for a witness against thee.*" Deut. xxxi. 26. But the commandment, which is the interpretation of the law, he did not write; but he gave charge concerning it to the elders, and to Joshua, and to all the rest of Israel. For it is said, "*What thing soever I command you, observe to do it.*" Deut. xii. 32. And on this account it is called THE ORAL LAW. Though the oral law was not written, our Rabbi Moses taught the whole of it in his court of judgment† to the seventy elders; and Eleazar, Phinehas, and Joshua, these three received it from Moses; and to Joshua, the disciple of our Rabbi Moses, he delivered the oral law, and gave him charge concerning it. And so Joshua all the days of his life taught it by word of mouth. And many elders received it from Joshua; and Eli received it from the elders and from Phinehas; and Samuel received it from Eli and his court of judgment; and David received it from Samuel and his court of judgment &c.

Thus the oral law was handed down from one generation to another, till the time of Jeremiah: after whom Maimonides proceeds thus—

And Baruch, the son of Neriah, received it from Jeremiah and his court of judgment; and Ezra, and his court of judgment, received it from Baruch, the son of Neriah, and his court of judgment. The court of judgment of Ezra, are those who are called "The Men of the Great Synagogue;" and they were Haggai, Zechariah, and Malachi, Daniel, and Hannaniah, and Misael, and Azariah, and Nehemiah, the son of Hachaliah, and Mordecai, and Zerubbabel, and many other wise men with them, so as to make up one hundred and twenty elders: the last of them was Simeon the Just, who was included in the one hundred and twenty. He received the oral law from all of them, and he was high-priest after Ezra.‡

With Simeon the Just, commences a new class of men, enumerated by Maimonides, by whom the oral law was successively handed down to Rabbi Judah, the son of Rabbi Simeon, commonly called "our Holy Rabbi," who was the author of the Mishnah.§

For from the days of our Rabbi Moses to our holy Rabbi, they did not compose any book, which should be taught publicly, respecting the oral law. But in every age the head of the court of judgment, or the prophet, who lived

* Since the rabbins maintain that Moses wrote the *whole* of the Pentateuch, our readers will perhaps be curious to know when and how he wrote the last eight verses, which record the death of Moses, and circumstances which happened afterwards; and which were evidently added by a later hand. This might stagger ordinary folks: but the rabbins do not make mountains out of such molehills. They tell us that Moses wrote this by anticipation immediately before his death; and that, whereas he had previously dipped his pen in ink, he was so much affected at his own approaching death, that he wrote these verses with tears. Talmud, Bava Bathra, Sect. I.

† This court, which, by its very name SANHEDRIN (from *συνεδριον*), is proved to be of modern origin, the rabbins affirm to be the court instituted by Moses (Numb. xi.): and they maintain that, like the oral law, it was continued in the uninterrupted exercise of its authority through every generation till the destruction of Jerusalem.

‡ The rabbinical chronology is "confusion worse confounded." Simeon the Just was made High Priest in the 25th year after the death of Alexander the Great: and from the last mention which we have of Daniel in the Holy Scriptures to this Simeon, who, according to the rabbins, both lived together under the presidency of Ezra, there was an interval of no less than 250 years. Prideaux.

§ The Mishna was composed in the latter part of the second century, probably about A. D. 180.

in that age, took notes for himself of the traditions which he had heard from his rabbins, and taught publicly by word of mouth. And so every one wrote for himself as much as he was able of the explanation of the law, and of its precepts according to what he had heard, and also of the innovations, which were introduced in every age in the form of decisions, which were not taught by tradition, but by inference from some one of the thirteen canons,* and which were unanimously sanctioned by the great court of judgment. And so matters went on continually till the time of our holy Rabbi, who collected all the traditions, and all the decisions, and all the explanations and interpretations, which they had heard from our Rabbi Moses, and which the courts of judgment in every succeeding age, had taught respecting the whole law; and out of the whole, he composed the book of the Mishnah, and taught it to the sages in public. So it became revealed to all Israel; and they all wrote it, and deposited it in every place, that the oral law might not be forgotten in Israel.

"All this," as Prideaux observes, "is mere fiction, spun out of the fertile invention of the *Talmudists*, without the least foundation, either in Scripture or in any authentic history for it. But since all this is now made a part of the *Jewish* creed, and they do as firmly believe their traditions to have thus come from God in the manner I have related, as they do the written word itself, and have now, as it were, wholly resolved their religion into these traditions, there is no understanding what their religion is at present without it."†

Immediately on the publication of the Mishnah, it was received by all the Jews, both Eastern and Western,‡ as an authoritative copy of the oral law: and the doctors who succeeded Rabbi Judah taught it in all their schools, and devoted themselves entirely to the task of discussing and deciding the various questions which arose out of it. These discussions soon increased to a prodigious bulk, and gave occasion to two publications, called the Jerusalem and the Babylonian Gemaras. The first Gemara, compiled about A.D. 300, contains the commentaries on the Mishnah, by the doctors of the school of Tiberias, the university of the Western Jews, and, together with the Mishnah, constitutes the Jerusalem Talmud. The second Gemara, which is much more voluminous than the former, and more highly esteemed by the modern Jews, contains the comments of the Eastern or Babylonian doctors on the text of the Mishnah. It was begun in the fourth, and

* These thirteen canons, with explanations and examples, may be seen in Wotton, Vol. I. Chap. III.; or Allen, Chap. III. They also are alleged to have been given to Moses on Mount Sinai!

† For a complete refutation of this traditional tale, our readers may consult Wotton Vol. I. Disc. I. Chap. 4, 5, 6: or Allen, Chap. IV.

‡ "Multitudes of the Jews, who had survived the destruction of their city and temple, by degrees formed themselves into a regular system of government or rather subordination, connected with the various bodies of their brethren dispersed throughout the world. They were divided into the *Eastern* and *Western* Jews: the Western included Egypt, Judæa, Italy, and other parts of the Roman Empire: the Eastern were settled in Chaldaea, Assyria, and Persia. In process of time both these parties chose a distinguished personage to preside over each of their respective divisions. The heads of the Eastern Jews were styled, 'Princes of the Captivity;' and those of the Western Jews were known by the title of Patriarchs."—Adam's History of the Jews, p. 93.

finished probably in the sixth or seventh century; and, together with the Mishnah, forms the Babylonian Talmud.

After the completion of the Gemara, (says Maimonides,) in consequence of the dispersions of the Jews into distant countries, and the breaking up of the great court of judgment, no laws could be made, binding the whole nation of Israel. But the institutions mentioned in the Gemara are binding on all Israel, seeing that they were sanctioned by all Israel; and that the sages who established them, were the persons who received the oral law by uninterrupted tradition from Moses.

In process of time, however, the Gemara, which was to have explained every difficulty in the oral law, itself began to require explanation: and a new class of eminent men arose, who composed various treatises on this all-engrossing subject. These books continually increased from the time of the composition of the Gemara to the middle of the twelfth century, the period at which our author flourished.

And now, (says he,) when troubles are become still greater, and the wisdom of our wise men is lost, these very explanations have become extremely difficult, to say nothing of the Gemara itself, both the Babylonian and the Jerusalem. Therefore I, MOSES the son of MAIMON the Spaniard, *have shaken my lap.* (Nehemiah v. 13.) leaning myself on the Rock, blessed be He! I have studied all those books, and have thought it right to compose from them all a clear statement of whatever is lawful or unlawful, unclean or clean, and of all the other matters of the law, in a plain and concise style; so that the oral law may be arranged in the mouth of every one, without any further objections or answers;—not that one should say so, and another, so;—but a statement clear, obvious, and correct, according to the judgment which results from all the compositions and interpretations which are to be met with from the days of our holy rabbi to this time. So that all cases may become clear to small and great, with respect to the decision of each commandment, and also with respect to the things which the sages and prophets have established. To sum up the matter, that no man should stand in need of any other book whatever relating to any one of the decisions of Israel; but that this book should comprise the whole oral law, with all the institutions, customs, and decrees, which have been established from the days of Moses our rabbi to the time of the composition of the Gemara, according as the eminent men have explained them to us in all the treatises which they have composed since the completion of the Gemara. Therefore I call the name of this book *Mishneh Torah* [*i. e.* the second part of the law], because a man having first read the written law, if he then read this book, will know by it the whole oral law, and will have no occasion to read any other book between these two.

Maimonides then explains the plan according to which his work is divided and subdivided so as to embrace all the commandments of the law. These commandments are six hundred and thirteen in number;*

* The reasons given for this number are ingenious. Thus one rabbi argues that the decalogue contains six hundred and thirteen letters; and therefore, since the decalogue is an epitome of the whole law, the law must contain six hundred and thirteen commandments. But this is contradicted by others, who affirm that the decalogue contains six hundred and twenty letters; and therefore this proof will not stand. We wonder it did

of which two hundred and forty-eight are positive commandments, agreeing with the number of the limbs of a man; and three hundred and sixty-five are negative commandments, agreeing with the days of the year according to the revolution of the sun. The work is divided into fourteen books, the first of which is the only one from which Mr. Bernard has made his selections. It is entitled the Book of Knowledge; and contains precepts relating—

1. To the foundation of the law.
2. To the government of the temper.
3. To the study of the law.
4. To idolatry.
5. To repentance.

The precepts relating to the foundation of the law, comprise ten commandments, viz. six positive, and four negative; which are these:—

1. To know that there is a God.
2. Not to think there is any other God besides THE LORD.
3. To regard Him as One.
4. To love Him.
5. To fear Him.
6. To hallow His name.
7. Not to profane His name.
8. Not to destroy any thing on which His name is called.
9. To hearken to the prophet who speaks in His name.
10. Not to tempt Him.

We might go on with a similar analysis of the other sections; but the foregoing statement will, we trust, enable our readers to form some idea both of the nature and of the value of this work of Maimonides; the most important part of which, has now, through the exertions of a foreigner, first made its appearance in our language. Should further testimony be required, the following character of the work from the learned Dean Prideaux will be decisive:—

Out of this Talmud, MAIMONIDES hath made an abstract, containing only the resolutions or determinations made therein on every case, without the descants, disputes, fables, and other trash, under which they lay buried in that vast load of rubbish. This work is entitled by him *Yad Hachazakah*; and is one of the completest digests of law that was ever made; I mean not as to the matter, but in respect only of the clearness of the style and method in which it is composed, the filthy mass of dirt from under which he dug it, and the comprehensive manner in which he hath digested the whole. Others among them have attempted the like work, but none have been able to exceed or come nigh him

not occur to them that seven precepts were given by God to the sons of Noah; and these being subtracted from the six hundred and twenty, there will remain exactly six hundred and thirteen. Another reason is derived from the text, Deut. xxxiii. 4. *Moses commanded us a law. The word תורה, a law, is by Gematria six hundred and eleven; and these, added to the two commandments, I am the Lord thy God (Exod. xx. 2.), and Thou shalt have no other Gods before me (Exod. xx. 3.), which were delivered by the Almighty himself, make up the six hundred and thirteen (Talmud, Maccoth, Sect. iii.). Talk of Jesuitical reasoning! What think you of this, gentle reader?*

therein. And for this and other of his writings, he is deservedly the best author among them.—*Prideaux's Connection*, Part i. Book v.

Our observations on the opinions here brought to light, must be reserved for another occasion: and we close our remarks for the present, by requesting our readers to notice the striking similarity which appears, in the very outset of our inquiries, between the rabbinical corruption of the old dispensation, and the papal corruption of the new. Both are built on the same foundation, TRADITION; and both "have made the word of God of none effect by their traditions." By both, the written word is pronounced unintelligible; and its meaning is to be sought, not by the aid of good sense and sound learning, but from a traditional interpretation preserved in the works of the Fathers of their respective Churches. In both, therefore, the truth can be attained only by similar means. The first step in the Reformation of the Romish Church, consisted in a resolute denial of the absolute authority of the Fathers, and a return to the plain grammatical meaning of the Holy Scriptures: and so in the modern Jewish Church, the first step to spiritual freedom will be to abjure the authority of the Talmud, and to sit down with an humble and teachable spirit at the feet of Moses and the prophets.

(To be continued.)

ART. II.—*Sermons. By the Rev. PLUMPTON WILSON, LL. B. Rector of Ilchester.* Vol. II. 8vo. Pp. xvi. 420. London: Rivingtons. 1832.

WE have several times had occasion to commend Mr. Plumpton Wilson's versatile ability and steady zeal; but our panegyric has hitherto been confined to the less ostentatious form of a literary notice. Mr. Wilson's sermons on Christian Duty have now reached a second edition; and a new volume has just issued from the press which will not disappoint the expectations of his most ardent friends. It has been from no indifference to Mr. Wilson's merits that we have not hitherto noticed them more prominently, as we trust we shall convince our readers before we finish the present article; but the circumscription of our limits, the multitude of excellent works which the champions of the faith in our traduced Church are constantly pouring upon the world, and the almost infinite number of subjects, all of mighty interest, which the present crisis accumulates upon us, compel us sometimes to shrink into a column, where our hearts could expand into a pamphlet; and we would rather afford even these brief and sketchy records of our opinion than appear indifferent to the interests of merit, especially at a time when talent consecrated to the

service of the sanctuary is so eminently needful, and so little encouraged by earthly remuneration; even by the unsubstantial but not unrefreshing meed of fraternal praise and sympathy. This, at least, we can give; we give it cordially and conscientiously; and we wish we had better to bestow. We wish, with all respect for the Ilcestrians, and with all deprecation of their very natural wrath at such an avowal, that we could transplant Mr. Wilson to a more congenial climate, where his blossoms might shed a wider fragrance, and his fruits diffuse more extensive health and nutrition. We would not infer that Mr. Wilson's parishioners are insensible of his claims on their regard; that could scarcely be: but eloquence and talent like his should be allowed their free and legitimate influence, which they cannot strictly attain on any arena more limited than that of a metropolis or an university. The press is, unquestionably, a powerful instrument in the hand of genius—but the preacher's influence is not extended by it proportionally to that of other candidates for popular attention. Sermons are less read than almost any literature; and a sermon, being always composed on a rhetorical plan, is imperfect without the living graces of oratory. Even Shakspeare's "thoughts that breathe, and words that burn," breathed far more loftily and burned more ardently on the lips of Kemble and Siddons than from the paper to the eye. "What if you had heard him yourselves?" was the involuntary testimony of the humbled Grecian orator. We have heard Mr. Wilson ourselves; and we know the influence of that mild, calm, solemn, musical enunciation which steals the heart through the arrested ear; the dignified and placid demeanour, in still accordance with the eternal truths it so happily enforces; the devotional awe, the one single spirit of attention which absorbs the soul beneath the holy tranquillity diffused by the resistless constraint of that gentle spell:—

"——— a Christian charm

To dull the shafts of worldly harm."

What reader can feel *this*? In perusing Mr. Wilson's sermons, some faint renewal of that spirit comes upon us, but only sufficient to make us regret the absence of the magician. To one who has never bowed beneath that sorcery, these sermons, with all their beauty, are unknown in their perfection—again, then, we repeat, Mr. Wilson's proper field is that which will bring the greatest number of hearts beneath his "golden sceptre;" and, we will add too, the greatest number of cultivated intellects; for to them he is best qualified to speak, not only as a member of the brotherhood, but by the bent of his genius. Indeed, if he will allow us to say *one* word in qualification (we have no more), the defect of his sermons appears to be that their language and speculation belong to a higher atmosphere than what we should conjecture

to be inhaled by the majority of the Ilcestrians. But who shall prescribe limits to this enlightened age?

The subjects of these sermons are of the most sublime, awful, and important character that can engage the attention of man. "The relation of the immortal soul to the past,"—"The relation of the heavens and the earth to the soul of man,"—"The history of man, the living soul,"—"The Christian walking with his God in humility,"—"The Christian walking before God without carefulness." These themes are treated with a solemnity, a pathos, and a diligence answerable to their momentous nature. With much originality of thought and conception, no morbid desire of appearing novel has induced Mr. Wilson to stray from the old and infallible standards of divine truth. With philosophy he has been less scrupulous; and while we admire the ingenuity and eloquence with which he assails the common idea of the population of the heavenly bodies, and endeavours to establish the identity of the spiritual and material heavens, we are yet unconvinced. The language is everywhere elevated, rich, melodious and declamatory—the sentiments varied, forcible, profound. There is no writer of whom he so much reminds us as Chalmers; and yet he is no imitator of Chalmers. *Mannerism*, the besetting sin of the Scottish preacher, is no where perceptible in these sermons. A hypercritical eye might detect a few favourite expressions; not more, perhaps, than in any other writer of a florid or poetical character; but Chalmers's writings abound with such. The verb *land* and the substantive *field* may serve as instances. And while we notice this superiority of our preacher to the northern luminary, we will throw in a word in favour of the practice of our Church. It is not improbable that Mr. Wilson would have incurred a fault which has been largely partaken by a kindred orator, had not the custom of our Church, opposite to that of her Scottish sister, prescribed *the commission to paper of what was to be delivered within her walls*.

We proceed to verify our criticism—

A Christian view of the Divine benevolence under the infliction of pain:

Omitting the delineation of that organic system of which we have considered the less perfect modes in another species of existence, let us proceed to a brief notice of its instrumental offices. How full of sweet uses is the sensation of pain and pleasure, which makes us susceptible of the blessings and relief of the Almighty! How blessed it is when the Divine Being makes himself known to us in the communion of sickness, and effects, in his visitation to the body, during a short season of anguish, such a holy change as might not have been produced by years of hope or sorrow. The promises of our heavenly Father, which seemed to be scattered over the whole of our earthly history, seem now confined to a small space, and to be on the eve of fulfilment within a short period. Pain is the field upon which the Almighty exercises his love most perceptibly; his mercy is more deeply felt in the mitigation of anguish than in any event of existence. If the chastening is necessary, it is that the manifestation of his

presence may be more clear ; and the full, the deep thankfulness, with which we receive the alleviation of our suffering, is perhaps unknown to any other state or condition of human existence. The Christian daily grows in grace by experience of the love of his Creator and Saviour ; but he is perfected in suffering.—Pp. 171, 172.

The uses of the body, with a beautiful apostrophe :

Let us then consider the solemn responsibility lying on the soul to make the hand, the eye, the lips, the means of thought—and thought itself instrumental not only to our present and future happiness, but to the glory of its God. Whilst we know that the earthly house of this tabernacle will be dissolved, let us look forward to that time when it will be raised from its ruins and rebuilt of God ; when faculties to which sight, and hearing, and sensation, present but a dim analogy, shall be imparted to our immortality.

Oh ! thou form of one long and most deeply loved, I gaze on thee as if on those soft and fading lineaments were depicted the change of the resurrection ! I think of the hour when Jesus shall work on thee at once those miracles which his love displayed singly and successively by the shores of Gennesaret ; when Christ shall open the eyes of the blind ; when Christ shall restore this withered hand ; when this ear, that listens to me no longer, shall hear his voice ; when he shall change this countenance, so lately beautiful in piety and affection, and transfigure the whole of this pale and lifeless body into the image of his Divine person, by that mighty working whereby he is able to subdue all things unto himself. To whom be all honour, and glory, and praise, and thanksgiving, now and for ever. Amen.—Pp. 177, 178.

Language and writing, their influence in proving the spiritual nature of the human soul ; and the peculiar mode of revelation (by writing) defended with great originality and beauty :

We can shew that the mind is independent of any such mechanical impulse from earthly impressions by another and still more convincing testimony. I allude to those symbols and characters, which do not represent the likeness of any thing that is in the heaven above or in the earth beneath, or in the waters under the earth. How solemn is this still and holy communication between the spirits of far separated mankind ; this communication of language, this transcript of the thoughts, the minds of souls that lived thousands of years before us ! this tradition to us of the emanations of the spiritual part of their being. Whence is it that these pictures of departed minds, together with the delineation of scenes and times that are past, are present to the imagination where we see no similitude ? It is not to the eye that these lines and letters mirror the sentiments of a thousand hearts, and the scenes of a thousand histories : it is the soul which reads its own cypher on the page of sight : it is the soul which discovers, by the long process of comparison, the signs and revelation of the past ; by the comparison of the uncreated symbol with the object the spirit of the human mind designed it to represent. Nay, rather shall we not say that these symbols, unlike to any image, and yet capable of picturing every object to our thoughts, are of an origin divine ? The characters written on the two tables of stone, and the commandments which they signify to the responsible spirit, are with us to this day, and will be with mankind for ever. The law of Sinai is as vivid and indelible as when it was read to the Hebrews in the desert ; the inspired prophecies that fell upon the mind of Ezekiel, pass over our own ; and the word of the Lord that came to Isaiah, the son of Amoz, comes also unto us as if breathed through eighteen centuries from his tomb. We have the mind of Christ before us, in all its wisdom and innocence ; his sayings are preserved to us as faithfully as if we had listened to them in the village of Nazareth, or by the sea of Tiberias ; the doctrines of a future resurrection and judgment are as evidently set forth to us as the scenes of our Saviour's passion, rising, and ascension.

So that language perpetuates to the soul every holy word and vision of the past: it is the sun which never sets, but shews the will and the wonders of God unto every generation. The air might have reflected to us these holy Scriptures, even as it reflects its distinct and unlettered colours: the winds might have whispered this revelation, or the waters told of it in their many voices; for all these might become evangelical at his command, as well as the transcript of the human hand, and the breath of the voice of man: but it is his merciful pleasure that the representations of grace and truth shall be transmitted to us through the mind, in such a manner, that whilst we speak or listen concerning them, we may become fervently inclined to their reception; and that the means by which intelligence of them is communicated, the affectionate instructions in which they are taught, and the tender persuasions with which they are conveyed to the heart, may render the impressions which they produce more deep and indelible.—Pp. 185—188.

An original, and highly beautiful and spiritual application of an anecdote in Herodotus:

When Adrastus had slain his brother unawares, he fled to the court of the king of Lydia, and prayed that he might be admitted to the sacred rite of purification after the manner of that country. Cræsus performed the religious service which was common to the altars of Greece, and typical of a more solemn expiation; and having done this, he received the exile into his palace, admitted him to royal sustenance, and in an expedition of considerable danger entrusted him with the care of his son. As they are setting off to the Mysian Hills, he recounts to the stranger some of the benefits which had been conferred upon him, and chiefly that one—I purified thee. And yet he adds, with much tenderness, that he does not tell of these benefits by way of reproach, or to enhance their value, but that the memory of them may bind a grateful friend more closely to his child. The beast of which they are in pursuit is found in the Olympian mountain; and foremost amongst those by whom it is encircled, Adrastus throws a dart which swerves from its course, and kills the youth who had been committed to his charge. The body is borne to Sardis, behind it follows the homicide, and as the procession enters into the presence of Cræsus, Adrastus, stretching forth his hand, implores the afflicted king to slay him there upon the body of his dead child, because he had smitten the hand which purified him, and it was no longer fit that he should live. The father relents even in his hour of anguish and bereavement; he melts into compassion, and soothes the stranger's remorse, and tells him that justice is satisfied, that he is blameless, that it was done unawares; the exile makes no reply, but at the burial of the prince, he chooses the moment in which there is deep and general silence, and kills himself at the tomb, to show that life was intolerable when he had been the means of death to the son of the benefactor who had purified him from sin. Would that we imitated more faithfully this example of penitent devotion! would that we more frequently meditated upon the love of him who has made an expiation for us! and if an involuntary transgression against one whom he thought his purifier could thus bow the heart of a man to death, how should the memory of our wilful sins against him, who is the propitiation for our sins, afflict and chasten our hearts! There is a voice in every sacrament, in every rite of our holy faith, which should deeply affect the soul—a voice which says, I purified thee. If a man could so lament for a life that had fallen by his hand unawares, what manner of love should ours be for him who laid down his life for us.—Pp. 401—403.

From these extracts our readers may imbibe a thirst for more, which if they wish to gratify, they must go to the fountain-head. One great charm of these sermons, which even our random selections exhibit, is their deep foundation on a principle which the Scriptures

declare to be the characteristic of Christians—the only immortal human quality—the essence of the Deity himself—Love. “Speaking the truth in love” appears to be the great scripture principle by which Mr. Wilson’s ministry is governed. Our warmest wishes and prayers attend this young, zealous, and able minister of the truth. May his talents receive a sphere better suited to their development, and a reward proportioned to their extent and application!

ART. III.—*Practical Sermons on the Epistles to the Seven Churches, the Millennium, and the Church Triumphant; and on the 130th Psalm. By the late Rev. JOSEPH MILNER, M.A., Vicar of the Holy Trinity Church, Kingston-upon-Hull. With Prefatory Remarks by the Rev. EDWARD BICKERSTETH. 8vo. Pp. 392. London: Seeley.*

OF this posthumous volume of sermons, (making a fourth to those already published,) it will be sufficient to say that they are remarkable for plainness of language, sincerity of purpose, and uncompromising reproof. “Such sermons,” we agree with their respectable Editor, and beg leave to quote his words—“such sermons, in all their roughness, are far better suited than merely polished disquisitions on theological subjects, to awaken the conscience, convert the sinner, and establish the Christian.” (Pref. p. vi.) The readers of our Miscellany will be prepared, doubtless, for our protest against some of the doctrines maintained in the discourses upon our table, and for our condemnation of the *injudicious manner* in which other scriptural points are handled, when they remember the *school* to which our preacher attached himself, and see the channel through which the volume under review has been given to the public. We confess, however, that we are weary of refuting errors, which have been so often refuted, and of stating objections, which have been a thousand times stated in the course of our critical labours. And though it would be easy to point out passages to which we should be slow to give our assent, and to fix upon phrases which seem obnoxious to grievous misconstruction, and had, therefore, better be amended; yet we will not make our pious author an offender for a word, and we forbear to notice the few blemishes of a work, which contains so much good sense and vital Christianity, as are generally discernible in the publication of which we are now delivering our judgment. Indeed it has been no small relief to us to read these pages, in which humility, and good sense, and honest simplicity of heart, and an unaffected homeliness of style, are equally conspicuous, and equally in happy contrast with the artificial periods, the contemptuous arrogance, the bombastic pride, and the uncharitable self-sufficiency of many modern babblers in divinity, who

mistake *Calvin* for *Christ*, and assume the forbidden province of damning to immortal torments all such as question their faith, or refuse to adopt the *shibboleth* of their little party. We see no such spirit in the sermons before us; and we are delighted in finding our author so discreet and sober-minded in his opinions upon the Millennium, and the subject of unfulfilled prophecy; from which portion of his plain discourses we take the opportunity of making what we are sure will prove an acceptable extract to our readers—when contrasted with the airy phantoms, blown up by the wanton fancies of some modern interpreters of prophecy.

Having declared that he sees “no reason to suppose that Christ our Saviour will *literally* live on earth again,” (p. 270.) but that “what is called the Millennium” will be only a *spiritual* reign of Christ, in which “the light, the evidence, and the glory of the Gospel,” will be much stronger in the eyes of men, and “the saints shall be uppermost and reign;” he adds these prudent cautions:

It becomes us to be very careful, lest we be imposed on by pretences, and flattering appearances, or imaginations, as if the time of the Millennium was just at hand. *It never profits the souls of God's professing people, but often unsettles, perplexes, and seduces them, to run into errors of this nature.* I see the minds of many persons have been afloat, within these two or three years, on account of the surprising changes in the world which have happened. Some have been confident that the reign of Christ on earth is very near; and others have indulged themselves in flattering expectations, far beyond what they had any right to do. I believe that popery will perish, and that the Millennium will take place, because there are very plain prophecies of both; but when, or how soon, I know not. “It is not for us to know the times and the seasons which the Father hath put in his own power.” It were well if these words of our Lord, before his ascension, were better attended to. Popery is very far from being destroyed yet, though much impaired; and though popery be a very bad religion, it is not so bad as none at all; and I have not yet heard that the French people have done one thing to establish any thing better in its stead. They have done still worse, and have promoted all that is impious and horrible. He who can expect good from such things, must have feelings very different from mine. * * * So foolish a religion as popery is not likely to flourish again, where Scripture truth and godliness have been sown and flourished; but as no one can pretend this to be the case in France, *if popery should there rise again in a few years I should not be surprised**; for what truth, and wisdom, and piety are there to resist it? I do not say it will be so. *I do not undertake to prophesy, nor to use any very probable guesses. I have no business with such things;* and the design of this first remark is to guard those who may have fallen into this spirit. *There is no ground in this description of the Millennium,” (Rev. xx. 2, 3.) whence I can at all collect when it is to begin; and it is very foolish for persons to apprehend any for themselves.* Events have shewn that those who have undertaken to prophesy in this way formerly are commonly mistaken; and in the meantime it takes people's attention off from better things, and from the serious discharge of their duties.”†—Pp. 272—275.

* Written in 1796.

† “The Prophecies,” writes our author, Sermon XV. p. 257. “are of great use to strengthen our faith, after they are cleared up by events. It is the pretending to explain them before hand, which I find fault with.”

We must confess that there are many phrases in the volume on our table to which we should object; and remembering how prone mankind are to abuse doctrines to purposes of licentiousness, perhaps we should have been better pleased if our author had accompanied some of his statements with explanatory cautions. We allude more particularly to such passages as these;—

—“Yes; drunkards, fornicators, misers, careless, prayerless people, come now to God by Christ only, seeing the misery, blindness, and ruin of your condition, and your unworthiness, as it is; and even now receive, taste, and enjoy the forgiveness that is with God. *Truly believe, and you have everlasting life.*” P. 343.

I say to you, fear not, *only believe*, &c. &c. P. 353.

And though we are aware that they will admit of an orthodox illustration, we cannot but subscribe to the opinion of the late Bishop of Winchester, as detailed in the third chapter of his *Refutation of Calvinism*, (p. 164,) where he shews that this style of preaching is “*imperfect and dangerous.*” Our confined limits forbid the insertion of the entire passage, to which, therefore, we beg leave thus cursorily to refer our readers. In the same spirit we might enter our protest against our preacher’s description of human nature as “*altogether evil,*” (p. 187,) and deny the “*entire depravity,*” of which he writes, (p. 184;) and except to his doctrine of *experiences*, (p. 183;) we might deny our author’s position, “that true godliness, quite contrary to the usual course of natural things, which are brought to perfection by slow and gradual improvements, starts up in the infancy of things, and very soon appears more gloriously perfect than it does afterwards;” (p. 138.) but, “*de mortuis nil nisi bonum;*” we forbear, therefore, to insist upon these parts of the discourses, nor will we enter upon those quinquarticular discussions, which are involved in impenetrable difficulties; the effect of the controversies upon which, (to borrow the language of Bishop Horsley,) “will never be to reconcile the jarring opinions, but to dissolve brotherly love, and disunite the members of Christ’s body.”* Nor would we insinuate, by these observations, that the late pious Vicar of the Holy Trinity Church, in Kingston-upon-Hull, obtruded his peculiar notions in glaring or offensive prominence upon the attention of his hearers; for we must in justice remark that his “*Practical Sermons,*” as Mr. Bickersteth has thought fit to call them, well answer to their description. He does not foolishly indulge in a dry strain of moral preaching, however, without attention to the *Christian motives*, by which alone religious duty can be effectually enforced. He is simple even to plainness in his manner, always grave and serious in his matter, and every where uncompromising and zealous in his exhortations.

* Bishop Horsley’s Charges, p. 225.

The following passage we quote from its applicability to the times and opinions of the present *liberal* generation. Our author is writing of St. John's open opposition to Cerinthus, in refusing to be in the same bath with him; and thus proceeds:—

“Doubtless, so charitable a disciple as he, was influenced by no personal ill-will to that foul heretic; and would have done him any kindness that lay in his power, either for body or soul, as every one who has the Spirit of Christ in him must. But then, as these enemies of God always labour to be countenanced by eminent ministers of Christ, that they may the more effectually spread their poison, you see how true charity requires that they be openly discountenanced by them. But the fashion of modern times, in countenancing all sorts of opinions, and looking on them all as equally good, or at least as harmless if erroneous,—was not the apostolical way. Moreover, it shews men to be selfish, and worldly-minded, and indifferent about religion; AND FOR ANY THING THAT MEN WOULD DO, CHRISTIANITY ITSELF WOULD BE LOST IN THE WORLD.—P. 63.

How soon Christianity may be lost in these realms we will not pretend to foretell; but the symptoms which alarmed our preacher in 1796, have been appallingly aggravated in these days, and the æra of 1832 seems indeed to be anxious to accelerate the tremendous crisis! “Jews, Turks, infidels, and heretics, are to be the fond objects, it would appear, of our tenderest caresses, and the singularity of the times is, that there are no prejudices in favour of any religion.”* Would to God, there were no prejudices *against* any religion! Would to God, there were no evil agents of Satan to stir up the prejudices of men against our venerable establishment! Would to God, there were no ferocious notions of liberty, and no rapacious avarice of schismatical agitators, to make us tremble for the fate of the British Church! The artful intrigues, and the deep-laid policy of her enemies, thicken every where around us; and one more session of Parliament to tread in the frightful steps of the present, may consummate her downfall! *Hæc Deus avertat!*—“O, pray for the peace of Jerusalem!”

Mr. Milner's volume contains twenty-two sermons. The two first from Rev. i. 4—8, are introductory. The next twelve are practical exhortations, grounded upon the Epistles to the seven Churches. The fifteenth embraces the topic of the Millennium; and the remaining sermons have for their texts the eight first verses of the 130th Psalm. Mr. Bickersteth has appended to the discourses on the Apocalyptic Epistles some interesting notes, from the most recent writers, of the present state of each of the seven Churches.

* Bishop Horsley's Charges. p. 76.

LITERARY REPORT.

The Variations of Popery. By the Rev. SAMUEL EDGAR. Dublin: Curry & Co. London: Westley & Davis. 1831. 8vo. Pp. 518.

THE popish and protestant controversy, in the present age, has been agitated in these kingdoms with ardour, erudition, and ability. Towards the close of the last century, it seemed to slumber. "The polemics of each party," the author truly remarks, "satisfied with the unrestricted enjoyment of their own opinions, appeared for a time to drop the pen of discussion, dismiss the weapons of hostility, and leave men, according to their several predilections, to the full, peaceable, and undisputed freedom of popery, protestantism, or neutrality." Within a few years, however, the polemical pen, which, in the British dominions, had slept in inactivity, has resumed its labours. The oft-refuted objections of popery have been revived by its advocates in various forms, from the handsome octavo down to the penny tract: and the champions of our protestant faith have zealously re-assumed the armour of their fore-fathers; and while, in *Ireland*, the Right Rev. Dr. Elrington, and the late Rev. Drs. Grier and Phelan, and the Rev. Messrs. Digby, Jackson, Newland, Pope, and Ousely, besides several laymen, have nobly stood forward in defence of our common protestant faith; in *Great Britain*, the advocates of popery have been encountered with not inferior ability by the Right Rev. Dr. Philpotts, the Rev. Messrs. G. Townsend, Faber, and the editor of the Protestant Journal and his correspondents, by Dr. Southey, Cramp, Mr. M'Garin (of Glasgow), and other laymen. To this goodly catalogue of protestant champions we have now to add the author of "The Variations of Popery," whose elaborate treatise, though published at Belfast more than a year since, has but recently arrived in London. We gladly take the

earliest opportunity of bringing it before the readers of our journal.

This work, which, in the originality of its plan, differs (we believe) from every preceding treatise that is extant against the modern innovations of popery, is designed to employ against that baleful system, the argument, which was urged with much ingenuity, but providentially with little success, against protestants, by the artful persecutor, Bossuet, bishop of Meaux, in his celebrated "*Histoire de Variations de Protestans*;" whose errors, misrepresentations, and falsehoods, were, at the time of its publication, detected by Bishop Burnet, Monsieur Basnage, and other learned protestant advocates. The reformers, it is well known, disagreed in a few unimportant points of divinity; but their disagreement was rather in discipline and in ceremonies, than in faith and morality. These differences the wily Bossuet collected: what was wanting, in fact, he supplied from his own teeming imagination; and the discordancy, which was partly real, and partly fanciful, he represented as inconsistent with truth, and demonstrative of falsehood. "The Variations of Popery" are designed to retort Bossuet's argument. To an opponent who was disposed to retaliate, the striking diversities and contradictions of Romanism, present an ample field for retaliation. But to this disingenuous art of controversy, Mr. Edgar has disdained to have recourse. With a few exceptions, he has derived his materials from *Romish sources*, which no consistent Romanist, therefore, can honestly repudiate; and by his minute references to the volumes and pages of his authorities, (the editions of which he has specified in the beginning of his volume,) he has furnished his readers, who may be willing to accompany him in his researches, with the means of corroborating his statements.

Were we to extract all the passages of the "*Variations of Popery*," which are worthy of transcription, we should

copy a considerable portion of the work: we must therefore confine ourselves to the endeavour to give our readers an idea of the multifarious contents of his learned volume.

The introduction treats of the unity of protestants, the doctrinal harmony of the confessions of faith of the reformed churches, of which the author has given concise historical notices, and on the antiquity of the religion of protestants.* The antiquity of the protestant faith is easily shewn. The theology of the reformed is found in the Bible, in the writings of the fathers, especially the ante-Nicene fathers, in the primitive creeds, and in the early councils. Protestantism is contained in the Book of Revelation. The sacred volume is the repository of the reformed faith. The religion, therefore, which is written, as with sun-beams, in the New Testament, cannot, with any propriety, be denominated a novelty.

Chapter I. detects and exposes the VARIATIONS in the pontifical succession, *historical, electoral, and moral*. The episcopate, pretended to have been founded at Rome by Peter, is here shewn to be utterly destitute of foundation; while the repeated schisms between rival pontiffs mutually arrogating to themselves the attribute of infallibility, and anathematizing each other, proved that neither of them was or could be under the influence of the infallible spirit of truth.

In Chapter II. the author treats on GENERAL COUNCILS, which are as uncertain as the succession of the Roman pontiffs; one party in the Romish church computing them to

be eighteen in number, while another faction, agreeing with the preceding as to *number*, adopts *different* councils: and a third rejects either the whole, or part of the councils which are related to have intervened between the eighth and the sixteenth of these general conventions.

Chapter III. discusses the PRETENDED SUPREMACY of the pope, the origin and gradual assumption of whose *usurped power* are traced with great ability. The *variations* on this subject among the doctors of the *one infallible Church* are not a little amusing.

In the succeeding Chapters (IV. to XI.) are severally discussed, INFALLIBILITY, pontifical, synodal, pontifical and synodal, and ecclesiastical;—the DEPOSING POWER, arrogated by the popes;—the PERSECUTIONS inflicted by popes, kings, pseudo-saints, theologians, and councils;—the INVALIDATION of oaths, and profligate VIOLATIONS of the public faith;—the ARIANISM and SEMI-ARIANISM of councils and popes;—the EUTYCHANISM of some, and the MONOPHYSIANISM of others; the MONOTHELITISM of others; the PELAGIANISM of others; the disputes of the Dominicans against the Molenists, and of the Jesuits against the Jansenists. We especially recommend the chapter on popish persecutions: derived from popish authorities, its evidence of the unchangeably intolerant principles of popery, wherever popery is dominant, is such as must carry conviction to every mind that is not wilfully blinded by faction or by prejudice. The concise notice of the persecutions of the French protestants is particularly interesting: we regret that Mr. Edgar could not have access to the important documents printed at Paris, *subsequently* to the publication of his work, which shew the *guilty privacy* of Charles IX. to the murderous conspiracy against his protestant subjects.†

* We commonly hear persons speak of the "protestant religion;" but this is an inaccurate term: for it sounds as if protestants had a religion by themselves, different from other Christians. The more proper expression is that used above, viz. the "religion of protestants;" which means the pure Christianity of the New Testament, and is common to all professing Christians, only purged from the errors and corruptions gradually introduced into, and mingled with it, by the Church of Rome; against which errors and corruptions, several princes and states agreed to PROTEST at the time of the reformation.—ED.

† Mr. Mendham has given an abstract of these precious documents in his interesting life of Saint Fius V. (which we purpose to notice in an early number of our journal)—the *guilty fellow-conspirator* of Charles IX.

TRANSUBSTANTIATION—IMAGE-WORSHIP—and PURGATORY, are treated at length in Chapters XII. to XIV; and the volume concludes with a history of the introduction of the *constrained celibacy* of the Clergy, together with all the abominations to which it gave rise.

From the preceding brief analysis, it will be seen that the author has directed his attacks, and most successfully, against the pretended unity, infallibility, antiquity, and immutability of Romanism. The conflicting opinions of pontiffs, doctors, councils, and synods, are collected and opposed to each other with unwearied industry: and one popish author is here satisfactorily confuted from another; while the *unscriptural* and *antiscritural* innovations of popery in doctrine, discipline, and worship, are treated with a master's hand.

Mr. Edgar's work has already received the well-earned meed of approbation in Ireland, where, perhaps, its merits may be best appreciated. It is a most valuable accession to the library of every protestant, and especially of every protestant Clergyman; and we shall rejoice to know that we have been instrumental in extending its usefulness. We should recommend the addition of an index in a second impression, which we hope will, ere long, be required.

The Pictorial History of the Bible; consisting of the Divine Inspirations of the Greatest Masters, arranged in a Chronological Series, and engraved by the first artists of the present day. London: 1832. 4to. Two plates in each number.

THREE numbers of these illustrations are before us; and had we to speak of them only as Scripture Prints, we should willingly afford them a high measure of commendation. The subjects are well selected, and the engravings well executed. But that a *Pictorial History of the Bible* will "supply the want of the text itself, and render the notes of commentators useless;" and this grand communication should be effected by only forty subjects; seems to be a cut of rhodomontade approaching very nearly to

absurdity. Besides, though we are ready to admit the "divine inspiration" of the bible itself, we are very much disposed to regard the term as applied to the title, to say the least, extremely out of place. Quære—How does the first engraving, (Sir Joshua's "Holy Family,") illustrate Matt. ii. 13—15?

The Messiah; A Poem, in Six Books,
By ROBERT MONTGOMERY. London:
Turrill. 1832. 8vo. Pp. 300.

IF the poem of Robert Montgomery has great faults, it has doubtless some redeeming beauties, though not frequent or fair enough, perhaps, to justify the efforts which he has made upon subjects far, very far beyond his reach. His attempts at the sublime are frequently unintelligible; and these are certainly his besetting faults: and yet he has some descriptions of simple beauty in the present poem, which are very effective. A churchyard scene is of this nature:—

There is a haunt, whose quietude of scene
Accordeth well with hours of solemn hue,—
A churchyard, buried in a beauteous vale,
Besprinkled o'er with green and countless graves,

And mossy tombs of unambitious pomp
Decaying into dust again. No step
Of mirth, no laughter of unfeeling life
Amid the calm of death, that spot profanes.
The skies o'erarch it with sereneest love;
The winds, when visiting the dark-bough'd elms,

An airy anthem sing; and birds and bees,
That in their innocence of summer joy,
Exult and carol with commingling glee,
But add to Solitude the lull of sound:

There is an ocean,—but his unheard waves
By noon entranced, in dreaming slumber lie;

Or when the passion of a loud-wing'd gale
Hath kindled them with sound, the stormy tone

Of waters mellow'd into music, dies,
Like that which echoes from the world afar,
Or lingers round the path of perish'd years!

The Sabbath also is well described:—

But ah! that day of spiritual delight,
Revered of old, and by our fathers blest,
The Sabbath! England, is thy halcyon morn

Of holiness, when Heaven remembers thee
With more pervading love, and sheds abroad

A balm that beautifies the face of things.

Redemption brought the day; and long
may sounds,—

From steeple towers of venerable gloom,
Or ministers brown that deck the hawthorn
vales,—

Of Sabbath music on the breezy wings
Of mornin' rise and soft emotions crowd
The soul that listens to their tender
chime.

And thus, while unpolluted altars stand,
O'er time secure, and Christian ardour keep
The virtues of our glorious land alive,—
Jehovah! still for us Thine arm will rule;
And Ocean, faithful to his island-born,
Preserve the clime whose sceptre bows to
Thee!

Nor are these the only passages of
beauty which might have been se-
lected; but we have merely space to
observe that the poem is a descriptive
history of the Messiah, from the period
when the Fall rendered the presence
of a Redeemer necessary, to the final
accomplishment of the great scheme
of redemption on the cross.

—
*The Character of the Protestant Epis-
copal Church, in its prominent dis-
tinctive Features, considered in refer-
ence to its Duties thence resulting, in
a Primary Charge to the Clergy of
of the Diocese of New York.* By B.
T. ONDERDONK, D.D. Bishop of the
said Diocese, &c. &c. New York :
1831. 8vo. Pp. 18.

THE leading topics discussed in this
charge, are, "The establishment and
maintenance of standards of faith;"
"The conducting of public worship
according to a prescribed form;" and
"The episcopal constitution of the
ministry." The brief notices we have,
on previous occasions, taken of some
few of the writings of this excellent
prelate, which have incidentally reach-
ed us, must have shewn our readers,
that Bishop Onderdonk stands high
in our estimation. We would only
add that a perusal of this charge
proves the correctness of our anticipa-
tion that he would prove a worthy
successor of the estimable Hobart.
Our space precludes any lengthened
notice; but, in justice to the Bishop,
we cannot forbear extracting his sound
and orthodox argument in favour of
our and his liturgy.

"Besides all the other strong rea-
sons which should commend it to our
enlightened and devout regard, and

our discriminating and unmeasured
preference; it is a *standard of faith*,
which makes to the world the most
solemn profession of the truth as it is
in Jesus, and interests therein all the
sensibilities, and all the warm affec-
tions, of evangelical devotion. And
this is giving to that truth its proper
direction, and its genuine influence.
Formal confessions of faith may serve
to guide the understanding, and define
to the world our views of the Christian
system. But the incorporation of them
into our required religious exercises;
the bringing of them, in solemn offer-
ing, before the throne of grace; the
thus engaging, in their behalf, of the
holiest, the purest, and the best affec-
tions of our nature, most efficiently
answers the great ends for which the
truths of our religion were revealed."

—P. 13.

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*A Grammar of Ancient Geography ;
compiled for the use of King's Col-
lege School.* By AARON ARROW-
SMITH, Hydrographer to the King,
and Member of the Royal Geograph-
ical Society. Under the Sanction
of the Council of King's College.
London : S. Arrowsmith; and B.
Fellows. 1832. Pp. vi. 330. *A
Praxis on the above.* Pp. 47.

UNTIL this work appeared, Archdeacon
Butler's Antient and Modern Geogra-
phy was the best work of the kind ex-
tant. The present appears, however,
to us to be the completest thing of the
kind which we have seen; it is minute,
without being tedious; and pleasing,
without digression; qualities of a high
order in a work intended for youth.
The praxis consists of questions for
examination; they may save some
trouble to a teacher, but the best praxis,
in our opinion is, the *extempore* praxis
of a *cross-examining* teacher, who ex-
amines without being *cross*. When a
master understands the art of ques-
tioning, pupils soon learn to answer.
Mr. Arrowsmith's name is a sufficient
guarantee for the goodness of the
work. It does full justice to him, and
great credit to the council of King's
College, all whose text-books, as yet
published, are excellent. The low
price of the book is another addition to
its value. We recommend it consci-
entiously to all our friends, *young or old*.

SERMON

FOR THE SACRAMENT.

MATT. xxvi. 19.

And the disciples did as Jesus had appointed them; and they made ready the Passover.

AFTER the death of Joseph, and the king to whose favour his valuable services had recommended him, the descendants of Jacob were reduced to a state of the most abject servitude in Egypt. From this deplorable condition, God, in "the fulness of time," resolved to deliver them, in order that he might put them in possession of the land of Canaan, which he had promised to their fathers. The successor, however, of their former patron upon the throne of Egypt, notwithstanding the repeated messages which were sent him, and the terrible manifestations of Divine authority by which those messages were accompanied, perversely refused to let them go. When, therefore, the Almighty had inflicted many and severe plagues upon Pharaoh and his people, without effectually softening the obduracy of that obstinate monarch's heart, he at length determined, by bringing upon them a more dreadful visitation than any which had preceded it, to accomplish the deliverance of the Israelites from their hard and cruel bondage.

With this view, he communicated to Moses his intention of slaying all the first-born, both of man and beast, throughout the land of Egypt. But, in order to prevent the decree from being executed upon the children of Israel as well as their oppressors, he commanded that a lamb should be slain in every family, and the blood of it sprinkled upon the door-posts of their houses; so that when the destroying angel beheld the sign, he might pass over without injuring them. This lamb was, moreover, to be without blemish, a male of the first year; and they were enjoined to eat it, roasted, in the evening, with unleavened bread and bitter herbs, to remind them of the severity of those toils and hardships, from which they were now about to be freed, and in the posture and habit of travellers, as prepared to commence their journey, as soon as the edict of their departure should issue from the terrified Pharaoh.

Such was the origin of the Jewish festival of the Passover, which derived its name from the fact of the angel's *passing over* their habitations, when he destroyed their enemies. And, thus instituted, it was appointed by God to be observed by the Jews in commemoration of this great deliverance, "throughout their generations, as a feast, by an ordinance for ever." It was the principal, and most honoured of the three great festivals, on which all the males were ordered to appear annually before the Lord; first, in the place where the moveable tabernacle was set up, and afterwards in the temple at Jerusalem. And though, when we consider the vast number of Jews, who, in the later ages of their history, were settled in the most distant parts of the world, as well as the inability of the young and the old to undertake long journies, we cannot suppose that this law was strictly and literally complied with; still, it is certain that immense multitudes of

them did flock from all quarters to the temple to keep this festival, in obedience to the command of God. Nor did the pious women absent themselves on such occasions; for though they were under no express obligation to attend, yet we know, from the case of Hannah and the Virgin Mary, as well as from other sources, that many of them were in the habit of accompanying their husbands to the solemn feasts.

Our blessed Lord, who, whilst he was in the flesh, considered it his duty "to fulfil all righteousness," never failed to observe this, as well as the other rites of the Jewish law. The Passover, mentioned in the text, was the last which he solemnized before his death. And as he came into the world, "not to destroy but to fulfil the law," he now took occasion to complete and perfect that ordinance. For though the Passover was, in its first intention, designed to commemorate the temporal deliverance of the Israelites from the slavery of Egypt; it was also emblematical of a much greater deliverance,—that of a lost world from the bondage of sin. The paschal lamb, moreover, was a significant type of the immaculate Saviour himself—"the Lamb of God that taketh away the sins of the world:" and the blood, which was sprinkled on the door-posts, aptly represented that "blood of sprinkling," through whose saving efficacy alone we escape the penalty of eternal death. When, therefore, Jesus sat down now for the last time, to partake of the paschal supper with his disciples, as he knew that the accomplishment of all things concerning himself was at hand, he naturally directed their thoughts from the shadow to the substance. With this view, when he had blessed the bread and wine, which the Jews of that time were accustomed to partake of at their paschal supper, after a solemn thanksgiving to God for all his mercies, but especially the deliverance from Egypt, he bid them, henceforward, partake of those elements, as memorials of his body which was to be broken, and of his blood which was to be shed for them; and in grateful recollection of the spiritual deliverance derived to mankind from his death and passion:—"And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat, this is my body. And he took the cup, and gave thanks and gave it to them, saying, Drink ye all of it; for this is my blood of the new testament, which is shed for many, for the remission of sins."

Such was the primary institution of the Lord's Supper—that Christian banquet, of which St. Paul appears to speak when he says, "Christ our Passover is sacrificed for us, therefore let us keep the feast." And from that time to the present, with some trifling exceptions, it has been kept by Christians of all denominations, thus "shewing the Lord's death till he come." Nor has the observance of it been usually considered binding upon the followers of Jesus merely as an act of obedience to the dying injunction of their Master, or as an act of thankful remembrance for his inestimable love in laying down his life for them, but, further, as an especial means of grace, whereby they may obtain for themselves a participation in those great blessings which his obedience unto death has procured for us. "The cup of blessing which we bless, is it not the communion of the blood of

Christ? The bread which we break, is it not the communion of the body of Christ?"

And how simple and easy is this rite. Truly, the "service" of Christ "is perfect freedom;"—"his commandments are not grievous." What is it that is here required of us? Is the task, which is here imposed upon us, one that is laborious and difficult to be performed? Compare it with the Jewish festival which it has superseded. Are we called upon, as the Jews were, however poor, to be at the cost of providing ourselves with a lamb for its solemnization? Are we called upon to undergo the expense and fatigue of a long and irksome journey. Are we called upon to absent ourselves from our homes and our families for a considerable length of time, in order to its observance? No. In this highly-favoured Christian country there is no single or solitary temple to which we are required to resort for the performance of our religious duties; but in every town, in every parish, in the most remote, as well as the most frequented places, there are houses of God, in which he has "placed his name;" and where his ears are ever open to the devout prayers and praises of his people, and his eyes bent with pleasure upon those sacrifices of the heart, which are there offered to him. Surely, then, it might reasonably be expected that this rite would be readily and thankfully observed by Christians.

But, alas! those means of procuring the divine blessings which are easiest to be performed, are not always the most highly valued. The instance of Naaman is a case in point: in the pride of his heart, the haughty Syrian would have turned away in disgust and indignation, from the waters of Jordan; and thus might have gone down a leper to his grave, had not his wiser servants persuaded him to obey the simple injunction of Elisha—"My father, if the prophet had bid thee do some great thing, wouldst thou not have done it? How much rather then, when he saith to thee, Wash and be clean?" And the same thing happens with regard to the Lord's supper. What is the language in which it addresses us? "Come, buy and eat, without money, and without price." And yet how sadly, how lamentably is it disregarded!

What would those pious Jews, of olden times, who beheld in their institutions "the shadows of good things to come;" who loved to trace out, amid the types and figures of their law, the blessings of the gospel revelation;—what would they say, if they could arise from their graves, to witness the deplorable neglect with which the easy ordinances of Christianity are treated? How would their hearts be filled with sorrow when they recollected the crowds of zealous worshippers that thronged their temple at the paschal feast, and then beheld the altars of a better dispensation deserted at the Christian festivals; and to see so many Christians, refusing to commemorate the deliverance from sin and death, which they profess to have been wrought out for them by Jesus Christ, in that way which he himself has expressly appointed for the purpose?

And what is the reason why this simple ordinance of Christ—why this effectual means of grace, is thus slighted and set at nought? Is it that men really conceive it to be of no material consequence, whether or not they obey the dying command of their Master; or that they see

no occasion for those benefits, which the faithful may hope to enjoy from receiving this sacrament? Many there are, indeed, it is to be feared, who, in this as in every other instance of a Christian's duty, wilfully and wickedly condemn the requirements of religion. They live for the world alone,—they care not for the salvation of their souls,—their “god is their belly, their glory is in their shame, they mind earthly things.” But there are many also, who are far from being justly classed with the obstinate contemners of God's law,—persons who are not utterly regardless of their spiritual concerns,—who are even desirous to secure the salvation of their souls,—that nevertheless contrive to silence their consciences for the neglect of their duty in this particular. And by what casuistry do they manage this? When we enter into conversation with them on this subject, they tell us that they do not consider themselves good enough to partake of the sacrament; or they are afraid of committing sin after receiving it; or they are too much engaged at present in the concerns of the world; or they are merely delaying it till a more suitable opportunity; or they are too young as yet to receive it. But how vain and insufficient are all such excuses! Let them be fairly tried by the test of right reason; let them be carefully “weighed in the balance of the sanctuary;” and they will be found miserably wanting.

And first, some men say, they are not good enough to receive it. Now if this be really the case, as they value the eternal welfare of their souls, it is undoubtedly their duty to lose no time in making themselves better. But if this sense of their own unworthiness arises from a better source,—if it may be traced to those humbling views of their own deficiencies in the sight of heaven which are inculcated by our holy religion, such a feeling, so far from keeping them away from the Lord's table, should rather carry them thither. For the state of mind which is here supposed, is that with which God is well pleased: “Though the Lord be high, yet hath he respect unto the lowly; but the proud he knoweth afar off:”—“Blessed are the poor in spirit, for theirs is the kingdom of heaven.” Besides, this sacrament was never intended for angels or glorified saints—for those who alone can justly lay claim to perfection—but expressly for sinners, penitent sinners, such as the best of men must, more or less, continue to be, until they have “finished their course” of trial upon earth, and passed that dark “valley of the shadow of death,” which separates time from eternity. Accordingly, the most advanced Christian does not “presume to approach the Lord's table, trusting in his own righteousness, but in God's manifold and great mercies.” He frankly and freely acknowledges that he is “not worthy so much as to gather up the crumbs under the table,” and throws himself for favour and acceptance entirely upon the loving-kindness of Him, “whose property is always to have mercy.”

Again, others say, they are deterred from communicating, through the fear of committing sin after receiving the sacrament. And are we then to imagine that such sins are altogether unpardonable—that they can never be washed away by the blood of atonement? If this were the case it would be well indeed to abstain from this rite. But it cannot be; because our compassionate Redeemer, who “came not to destroy men's lives, but to save them,” would then have hung a deadly mill-

stone around the neck of his disciples—he would then have imposed upon them a command, which they could neither obey nor disobey but at the hazard of eternal condemnation. It is, no doubt, true that every communicant should vigilantly abstain, after this public profession of his Christian faith, from the commission of sin, especially of that “sin which doth most easily beset him.” But does not this same caution apply to the performance of every religious act? May a man shut the door of his closet, and prostrate himself before the throne of grace in private devotion,—may he enter the courts of the Lord’s house, and join with the assembled congregation in their united prayers and praises to heaven,—and then go forth and commit sin with impunity? The real fact is, that though one offence may certainly be more aggravated than another, according to the circumstances under which it is committed; yet sin, whenever committed, is offensive in the sight of God; and there is no reason to suppose, that upon sincere repentance it may not be forgiven, as well after as before receiving the sacrament. Indeed, we have a remarkable proof to the contrary: St. Peter, it is well known, basely denied his master, after partaking with him of that most interesting supper, which he had just before solemnized with his disciples; and yet who that is acquainted with the bitter repentance, and subsequent noble conduct of this apostle can doubt for an instant of his forgiveness.

Nor is there any thing which need unnecessarily alarm us in the strong and emphatic language of St. Paul: “Whosoever shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord:” and “he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord’s body.” For it is clear from the whole of the Apostle’s argument, that the particular unworthiness here charged upon the Corinthians, cannot properly attach to ourselves. It appears that they were in the habit of making no distinction between a common repast and the Lord’s supper; and of profaning the house of God by the selfishness and intemperance with which they were wont to celebrate the *agapæ*, or love-feasts, that originally accompanied the solemnization of the sacrament, but which, being found liable to great abuses, were early abolished. Now it was this irregular and unchristian behaviour of theirs which St. Paul meant to reprove; and the damnation, or rather condemnation, of which he speaks, is not the penalty of eternal sufferings, but those temporal judgments, which they had drawn down upon themselves by their misconduct, and which were, as all such judgments usually are, sent in mercy to save their souls from severer punishment. “For this cause, many are weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord that we should not be condemned with the world.” One thing, however, is certain; that they who make a point of joining in this, as well as the other ordinances of religion, with a due sense of the importance of their duty upon their minds, though they must always be subject to sins of error and infirmity, will be much less liable to fall into wilful and presumptuous sins than such as are careless and indifferent about them.

Others, again, produce as a plea for their neglect of this duty, that they are too much engaged with the business of the world. But which is the more important interest, that of the body, or of the soul? And if it be necessary that one should yield to the other, which ought to give place? "What shall it profit a man, if he gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?" Allowing, however, that from the situation in which they are placed, men cannot avoid being deeply involved in the hurry and bustle of earthly affairs, is this any sufficient reason for the neglect of other and higher objects? On the contrary, would it not appear that the more we are engrossed by temporal occupations, the greater need is there for our having recourse to those renovating fountains of grace which are opened to strengthen and refresh us, lest, from the multiplicity of our ordinary engagements, we should be so "entangled with the affairs of this life," as neither to "war a good warfare," nor to "please him who hath chosen us to be soldiers?"

Again, others fully acknowledge the importance of receiving the sacrament, but say they are merely delaying their becoming communicants till a more convenient opportunity. But are "the times and the seasons" in our hands, that we may thus safely postpone to a future period what ought to be done at the present moment? Many have delayed until it was too late, and then bitterly repented of their folly; and shall we go and follow their example? And even supposing we arrive at the period which we propose to ourselves, are we quite sure that the same pretexts which satisfy us now for the neglect, will not then possess an equal, if not a greater weight with us? Several years have probably passed away since some of us began to reason in this way; and yet, though another large portion of our existence is fast travelling to its close, we are still as far as ever from the accomplishment of our purposes.

Again, others pretend that they are too young for the performance of this duty. But are not the young exposed to many and peculiar temptations on their entrance into life? And do they not, therefore, stand in especial need of the guiding and assisting hand of heaven, to lead them safely on their way? And what can be more absurd than to imagine, as many seem to do, that religion is the appropriate province of advanced life? The pious old, it is true, find a blissful consolation in its promises, which teaches them, in the cheering hope of approaching immortality, to forget their infirmities—like the sun, setting in its splendour, it sheds a ray of glorious brightness over the evening of their days. But then, a youth spent in the regular performance of every moral and religious duty, is the best preparation for a calm and happy old age. And that this is the way in which our youth should be spent, must be obvious to every one who reflects, that having received our health and strength, and every other blessing, from the bounty of heaven, we ought, from motives of gratitude, to render unto the Almighty the best of our days in return. Besides, are we ever too young to die?—does "the last great enemy to be conquered" make any distinction of persons or age in his victims?—or do we not see "the infant of days," the beauteous maiden, the youth of promise, the man who has attained the maturity of his years,

and the hoary patriarch, all falling promiscuously beneath his relentless attacks? And if this be the case, can we ever begin too early to prepare ourselves, by every means in our power, for the great and awful change, which we must, we know not how soon, inevitably undergo?

Away, then, with these and similar excuses; and seriously reflect, I beseech you, upon the consequences of that neglect, of which too many among you have hitherto been guilty in this important branch of Christian duty. I do not ask any of you to come unprepared to this blessed feast: but I do ask you to prepare yourselves, by putting on the "wedding garment" of the Gospel; and thus to come, which as followers of Christ is your bounden duty. By the preventing and assisting grace of the Holy Spirit, sought for in earnest prayer, examine your hearts, examine them closely, shrink not from the task, however painful it may be; repent you truly and heartily of all your past sins; resolve henceforward to lead a new life, in every particular where you have hitherto failed; confirm and strengthen your faith in the great Redeemer; awake and cherish in your hearts a grateful remembrance of his death and passion, and of the saving benefits thereby procured for you; let your charity be enlarged towards your brethren; and thus coming, you "shall not be cast out;" you shall be freely and gladly welcomed. To come with minds thus prepared, I exhort you who are poor, in order that fixing your thoughts upon him, who, "though he was rich, yet for your sakes became poor," you may be encouraged to persevere against the hardships of life, and strengthened by the "riches of his grace" to overcome them. To come in this manner, I exhort you who are rich, or at least, who move in such a station of society, as renders you, in a greater or less degree, lights among your brethren; not only on your own account, because you too have souls to be saved, and must chamber with the worm; but also because your conduct in this, as in every other particular, being marked and observed by those beneath you, your neglect may have the deplorable effect of bringing a solemn institution of Christ into contempt, and thus increase and aggravate, beyond conception, your own guiltiness. To come, in this manner, I exhort all, whatever may be their rank or circumstances, who are desirous of commemorating the dying love of their Saviour, and of sharing in "the exceedingly precious promises of the Gospel of Christ."

And this exhortation I would enforce to-day, not merely by the ordinary arguments which have been urged again and again, but likewise by a consideration peculiar to the present time. I need not tell you that the dreadful pestilence, which has swept away so many thousands of people, in its progress from India, has, for some time, unhappily made its appearance in this country. To prevent its further introduction and spread amongst ourselves, it is true, we are, and have been, employed in taking precautionary measures; and it is undoubtedly very right and proper that we should do so; because it is, at all times, our bounden duty to use such means as God has put in our own power for the preservation of that life which he has bestowed upon us; and neither to remain inactive, through any fond belief in the doctrine of necessity, nor to wait, with idle expectation, for the

interposition of miracles in our behalf. But, then, is there nothing more to be done? Can we reasonably expect that human means, necessary as they assuredly are, will nevertheless succeed, without the Divine blessing? And how is this, under the ordinary system of God's providence, to be obtained? Is it not by repenting of our sins, by the reparation of past neglects, and by a more careful observance of every christian duty for the time to come? If, therefore, we would avert the wrath of heaven, and stay the arm of the destroying angel, should we not hasten to relinquish our former faults, and persist no longer in neglecting the altars of that great and mighty God, to whom a nation's prayers are offered, for mercies and deliverance from the threatened evil?

Let me, then, entreat you thus to sanctify this feast. And let it not be said of us, at a time when "the judgments of God are in the earth," when such an awful visitation is impending over our country, that whilst the "harp and the viol, the tabret, and pipe, and wine, are in our feasts, we regard not the work of the Lord, nor consider the operation of his hands." But let us rather prepare so to discharge our duty, in this, and in every other respect, that whenever our souls shall be required of us, we may be ready to resign them into the hands of our merciful Creator, with a scriptural hope, that when Christ shall come again in power and great glory to judge the world, he may take us unto himself in a better country, where, amid "everlasting light," the clouds and darkness that now overcast our brightest days, shall be forgotten, and the vicissitudes of this changeful scene, "swallowed up" in "joys that never fade," no more have place for ever.

F. G.

MISCELLANEOUS.

IMPORTANCE OF RESTORING THE CONVOCATION.

MR. EDITOR,—Whig politicians have their individual excellencies. Mr. Hume excels all others in impudence, and cool self-possession after the most disgraceful exposures. But in combining insult with injury, he is wholly eclipsed (and who is not?) by Mr. Stanley; witness that gentleman's speech on the Orange processions, in which he speaks of *a test of Orange loyalty!* a test that the sun is luminous! But the subject to which I now wish to invite the attention of yourself and your readers is the honourable gentleman's speech on the Irish Tithe Report. In *that*, he speaks to this effect: that he would not see church property appropriated to other than ecclesiastical uses (goodnatured and obliging man!) but he would wish to see it more eligibly distributed; he thought the Church ought to originate the distribution; but if they *would* not, parliament must legislate. This argument is constantly in the mouths of many well-meaning but exceedingly ignorant persons; but as I do not give Mr. Stanley

credit for ignorance on this subject, I can only regard it as the grossest of insults. It is easy to say the Church ought to begin—but who are the Church?—Its representatives are THE CONVOCATION; no other; and, without THE CONVOCATION, the Church cannot act. Mr. Stanley's argument therefore resembles that of a burglar, who, having tied an unhappy householder hand and foot, tells him that it is certainly right he should open his own desk; but if he *will* not, it must be opened by the gentle agency of the crow. I apprehend most people of any information, not wholly blinded by party prejudice, are aware that parliament has the same right to disturb the property of the Church, the very same,—neither more nor less,—that it has to transfer Woburn Abbey to the Duke of Newcastle!

Really, Mr. Editor, these things ought to open the eyes of us Churchmen;—of the Clergy in particular, and especially the hierarchy. If this subject is not immediately attended to, the cause of the Church is lost, and with it the cause of all right and property. The King has so repeatedly declared his determination to uphold the United Church in all her privileges, that it will be a highly censurable supineness if the Clergy forbear to demand a RIGHT which is assuredly theirs, and which is withheld from them by a breach of our ecclesiastical constitution. If the Universities, the Society for Promoting Christian Knowledge, the Bishop and Clergy of a *single diocese*, would petition for the Convocation, the work would be done. It is not to be endured that a clamorous mob should enjoy every extravagance it pleases to bawl for, and that the Church, solely because she is loyal and peaceable, is to be left unprotected to the malice of her unprincipled invaders. No Establishment whatsoever can stand without a conservative council. The Church of England is the only communion in the world which has no "Synod," "Assembly," "Conference," or something *id genus*.

With THE CONVOCATION, the Church might stand against the rudest assaults of popery, schism, and infidelity. With THE CONVOCATION, those abuses, WHICH NOTHING BUT THE ABEYANCE OF THE CONVOCATION HAS INTRODUCED, might be safely and constitutionally corrected, and the efficiency of the Church greatly improved. Without THE CONVOCATION, the fate of the Church is certain. O'Connell and his liberal ragamuffins (to whom every thing is now conceded) are her enemies—and Stanley is her friend!!!

A CHURCHMAN.

EPITAPH.

TIME rolls his ceaseless course: the Race of yore,
 Who danced our infancy upon their knee,
 And told our marvelling childhood legend's store
 Of their strange 'ventures, happ'd by land or sea,
 How are they blotted from the things that be!
 How few, all weak and withered of their force,
 Wait, on the verge of dark eternity,
 Like stranded wrecks! The tide returning hoarse
 To sweep them from our sight: Time rolls his ceaseless course.

Upper Church-Yard, Hastings.

CHURCH SOCIETIES.

MR. EDITOR.—It is most devoutly to be wished, that the friends of the Church of England would make an energetic effort to rouse the attention of Churchmen to the concerns of the Church Societies. The interests of these Societies are so closely identified with the interests of the venerable Establishment, whose handmaids they are, and out of whose bosom they arose, that we cannot serve them without at the same time serving the Church herself.

Much as I rejoice at the efforts, which, under the authority of the King's letter, have recently been made in behalf of one of the venerable Societies, I cannot but fear that the feeling generated will soon subside, unless something further be done towards keeping it alive. The impression was of too ephemeral and superficial a character to last long; and among the host of religious institutions which abound among us, the sober-minded ones of the Church, however pre-eminent their claim, will be very likely to be overlooked, if the people be not frequently reminded of their unostentatious services, and from time to time called upon to render them their support. Churchmen require to be told in plain terms what their duty is with respect to these Societies. Connected as they are with the Church, and being the *first* of the kind established in the country, competitors for public favour ought never to have been allowed to be introduced; and in all probability such never would have been introduced, had Churchmen been pledged to the support of the old Societies, and keenly alive to the interests and peace of the Church. The fact is, that while we appeared to be asleep, but were in truth labouring in an "unobtrusive" manner, other parties, doubtless with good intentions, but with injudicious, not to say party, zeal, were active in raising *opposition* Societies, which being once set on foot, were patronized and supported by many Churchmen, in pure ignorance of the existence and labours of the original Societies. Thus has schism and dissension been introduced into the Church; and thus has it come to pass that those who, upon principle, disapprove of the new Societies, and confine their patronage to the old ones, are stigmatized as unfriendly to the cause of missions, and regarded with jealousy and suspicion by their more forward brethren.

I am not afraid to assert that much of the support which the Bible Society has obtained from Churchmen, has been derived to it from their ignorance of the *existence* of the Christian Knowledge Society, and though undoubtedly the latter is now better known and supported than formerly, there are still *thousands* of zealous Christians, who have never been made acquainted with its transactions, or in any way called upon to contribute to its resources. Many Churchmen have just discovered that they have been lending their aid to a Bible Society, which, in the strong words of Mr. Melville, "has given dignity to heresy, thrown a mantle over error, and proved an instrument in many places, of giving well nigh a death-blow to vital Christianity." These consequences (unhappy as they are) are not different from what might have been expected to arise from such a "combination of disunion" as the Society exhibited; and are precisely what many grave and reflecting Churchmen foresaw would ensue. Happy,

however, is it for the Church, that there were, among her sons, men who, disregarding popular clamour and the imputation of unholy motives, were bold enough to set forth the bad tendency of the association; and to deter, at least, some Churchmen from committing themselves to a system, which has caused the way of truth to be evil spoken of, and "given occasion to the enemies of the Lord to blaspheme." Happy was it, doubtless, for the Church, that there were such men among us; but at the same time, we must acknowledge that we were greatly to blame for not bringing our "more excellent way" into notice. We cannot be excused for our inactivity in this respect; and although, by the blessing of God, our own institutions have been greatly instrumental in spreading the knowledge of true religion, yet we must take shame to ourselves that we have done so much less than we might have done, so much less than our Christian obligations bound upon us to perform.

I would particularly call upon those ministers and members of the Church of England, who have lately withdrawn from the Bible Society, to exert themselves, in every possible and lawful manner, to strengthen their own Church, and to engage in those methods of promoting Christian knowledge which she recommends. Let them rally round the venerable Church Societies, and seek by a vigorous and unanimous effort to stimulate their holy exertions to spread the knowledge of the truth. They may be assured that the labours of our Church Societies are only limited by their *means*; and that, if they were supported in a more ample manner, they could not fail, under the Divine blessing, of being *widely* and *substantially* useful. It does not seem much to ask of professed Churchmen to espouse their Church's cause, and to cooperate with her in her own legitimate way, for the promotion of Christian knowledge in the world. May the body of Churchmen henceforward follow the course which wisdom, duty, and policy alike invite them to pursue. May they evince their zeal for the truth, and their love to the Church, by firmly, liberally, and consistently supporting the Church institutions, which are willing to spend, and be spent in the Redeemer's service, and to extend his kingdom to the utmost of their power.

I have no wish needlessly to excite alarm, or to make an exaggerated statement of the dangers by which our Church establishment is surrounded; but surely any thoughtful person, who takes a large and impartial view of what is passing around him, and notes the efforts of dissenters, the pretensions of Romanists, the ill-will of unbelievers, the coldness and indifference of many Churchmen, and the indiscreet zeal of many others, and withal the ignorance and misconception which so generally prevail on subjects of the last importance to us, both as Christians and as Churchmen; whoever duly considers all this, will see the necessity of the most strenuous, unreserved, and unanimous exertions on our part, to maintain the authority of the Church, and to counteract (if we may be permitted to do so,) the evil designs of those who are *confederate* against her.

It is not by simply mourning over the perverseness of the times, or by lamenting in secret the disaffection of many towards our venerable Church, that we can expect to do much good. *We must make our-*

*selves all things to all men, go out into the highways and hedges, and, nothing disheartened at the checks and hindrances which we may meet with, strive steadily and perseveringly to infuse a better and a sounder spirit into the minds of the people. Our main object should be to guard and strengthen the principles of the members of the Church, and to bring back to her communion those who have heedlessly gone astray. And whilst we evince an anxiety to promote the glory of God and the best interests of man, we must pay especial attention to the manner in which we operate, and never permit ourselves to adopt an irregular or unauthorized agency, much less to act (how remotely soever) in the spirit of the maxim,—“Do evil that good may come.” We must first take care that our principles of action are sound, and our motives pure and generous; and then, through evil report and good report, proceed with our work, relying in humble faith on the promise of Him whose eyes are upon the truth, who has declared that his word shall not return void, and that *all flesh* shall see his salvation. Now it is in the actual prosecution of the great work of sound Christian instruction that the Church Societies are of such an inestimable and peculiar value. Recognizing as they do the Church of England as the pillar and ground of the truth, as built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone; they offer a helping hand to the edification of her sons, and are well calculated to assist and give effect to the labours of her ministers. They would also speak the truth in love to those who encourage heresies and divisions, as well as to those who bring discredit upon the Christian name by holding the truth in unrighteousness. Nor are their charitable labours confined to our own Church or our own country; they would go forth into *all nations*, and prepare the way for the preaching of the Gospel to *all people*.*

Such being the important ends and designs of these venerable Societies, it becomes a serious question how we may best promote their views, and extend their influence; and to the consideration of this question, it behoves us to give all the attention its importance deserves. I need not say, that whatever is done should be effected by the directions and under the superintendence of the Clergy. The Clergy may contribute very much to the efficiency of the Societies by forming local Committees, and by frequently preaching sermons in their behalf. The latter course, in particular, I would strongly advise them to pursue. Let one, or even two, Sundays in a year be set apart for the express purpose of recommending the institutions to public notice; and let two (or, if there are three services, three) sermons be preached, and let collections be made after each service. Our object should be *at first*, not so much to make large collections as to *superinduce an attachment to the Societies* upon the grounds of *duty and principle*: and if we succeed in doing this, we may look forward, with confidence, to a great exertion of Christian benevolence in their behalf; and a corresponding improvement in our own religious condition will doubtless be the consequence.

Every congregation in the kingdom should be made to take an interest in the affairs of these Societies; and I am persuaded that nothing can more conduce to this very desirable end, than the frequent introduction of the subject from the pulpit, by the authorized

ambassadors of Christ, whose special business it is to stand up in defence of the truth, and to *provoke* their people to love and good works.

Strongly as I desire to represent the necessity that exists for a great extension of the influence of the Church Societies, I am fully sensible that all they can do will be insufficient for the end proposed, without a superaddition of other means. In the letter which you did me the favour to insert in your March number (and to which I would beg leave to refer), I pointed out some of the impediments which the ministers of our Church have to contend against, in the exercise of their pastoral functions; and over and above what may be done by means of Church Societies, I recommended a great exertion to be made for the building of Churches, for the establishment of evening services, for an increase of schools, parochial libraries, &c: and I have only now to add that NOT A MOMENT SHOULD BE LOST in accomplishing that which our hand finds to do. Every moment's delay increases the difficulties of our work, and the Almighty may be provoked to remove our candlestick out of its place.

Let us then pray fervently for the peace of our Jerusalem—let us strive earnestly to enlarge her border and maintain her cause; and may a God of infinite mercy prosper our work, and turn from us all the evils which we have justly deserved.

I remain, Mr. Editor, your constant Reader,

X.

EARLY NOTICES OF THE LITURGY OF THE CHURCH OF ENGLAND.

"THE Bishop of London, in the conference at Hampton Court, 1603, put his majesty in mind of the speeches which the French ambassador, M. Rogne, gave out concerning our Church of England, both at Canterbury after his arrival, and, after, at court, upon the view of our solemn service and ceremonies; namely, that if the reformed Churches in France had kept the same orders amongst them which we have, he was assured that there would have been many thousands of Protestants more there than there now are; and yet our men stumble and strain at petty guillets, thereby to disturb and disgrace the whole Church."—*Conference set forth by Dr. Barlow.*

"Alexander Alesius, a Scotchman, of great account and note, in the Proem, before his translation of the book of Common Prayer, commends it, and the ordering of our Church thereunto; calling it *præclarissimum et divinum factum*; (a most noble and divine work); and he complaineth that any contentious minds should move any to mislike it; and he saith that the contention of brethren about the book comes from the devil, who failing one, seeks another way to do mischief to the Church."—*MS. Note in the Prayer Book of Bishop J. Cosin.*

"Archbishop Cranmer offered, with the assistance of Peter Martyr, &c., to prove against all opposites, that all things in our communion book were agreeable to the word of God, correspondent to that which

Christ and his apostles delivered, and the primitive Church observed.”
—*Fox's Acts and Monuments.*

“The Church of England, of late (saith Bishop Ridley in his letter to Dr. Grindall, afterwards Archbishop of Canterbury), hath the whole service, all common and public prayers ordained to be said and heard in the congregation, framed and fashioned to the true regnes of holy scripture. And when he understood from Dr. Grindall (who was then beyond sea) how Mr. Knox took many cavilling exceptions at our Liturgy, to the great disturbance of our Church there, he wrote back to him in this mild, yet passionate manner: ‘Alas! that our brother Knox cannot bear with our common prayer in matters, against which, although I grant a man of wit and learning may find to make some colourable exceptions, yet I suppose he cannot soundly, by the word of God, disprove any thing.’”—*Cowell's brieve Answer to Bongesse's Reasons.*

Mr. Dering makes the following challenge to Hardinge, the opponent of the great Bishop Jewell. “Look if any line be blameful in our service, and take hold of your advantage; our service is good and godly, every tittle grounded upon holy Scripture; and with what face dare you call it darkness?”—*Dering's Answer to Harding.*

“Dr. Taylor was so in love with the service-book, that he used it to his comfort all the time of his imprisonment; and at his martyrdom commended it, as the last token of his love, to his wife.”—*Fox's Acts and Monuments.*

“At Frankfort, when some exiles disliked our service-book and some of our Church ceremonies; other most reverend persons stood strongly for them (as Thomas Leaver, John Mullins, John Parkhurst, Lawrence Humfrey, James Pilkington, Alexander Nowell, James Haddon, Edwin Sands, Edmund Grindall, &c.), who, being exiles at Frankfort, wrote to the like exiles at Zurich, persuading them to stand to the death for the defence of our Church-service and ceremonies; and Mr. Fox was one of them that subscribed to the letter.”—*Discourse of Troubles at Frankfort.*

“The Liturgy of the Church of England hath been hitherto esteemed sacred; reverently used by holy martyrs; daily frequented by devout Protestants; allowed and confirmed by the edicts of religious princes and parliamentary acts; and, being translated into other languages, hath been entertained abroad, with the great applause of foreign divines and churches.”—*Bishop Hall's Remonstrance to the Court of Parliament.* 1640.

“The exceptions taken by some at certain passages of this book have often received full satisfaction. Let me only say thus much. That were the readers but as charitable as the contrivers were religiously devout, these quarrels had either never been raised, or had soon died alone.”—*Ibid.*

"Our pious, laudable, and ancient form of divine service, composed by the holy martyrs, and worthy instruments of reformation, established by the prudent sages of state (your religious predecessors), honoured by the approbation of many learned foreign divines, subscribed by the ministry of the whole kingdom, and with such general content received by all the laity, that scarce any family or person (that can read), but are furnished with the Book of Common Prayer: for the conscionable use whereof many Christian hearts have found unspeakable joy and comfort, wherein the famous Church of England, our dear mother, hath just cause to glory; and may she long flourish in the practice of so blessed a Liturgy," &c. &c.—*From a Petition presented to the King and Parliament from the Nobility, Gentry, Clergy, Freeholders, and other Inhabitants of the County Palatine of Chester, &c. February, 1641.*

"Gilbertus Cognatus, a most learned German, about 130 years ago, laying down the forms *Veteris Ecclesiae* (of the primitive Church), layeth down the very prayers of this Church of England."—*MS. Note, Bishop J. Cosin, 1648.*

"In the first year of Edward VI. was this book compiled by a religious synod, and after that so again mended and corrected, that it was then called the work of God. Archbishop Cranmer translated it, and sent it to Bucer to crave his judgment concerning it. He approved all, declaring there was nothing dissonant to the Word of God, *si commodè acciperetur* (if taken in a good sense). They used it beyond sea that fled in Queen Mary's days, until Knox began to pick quarrels with them that used it."—*Ibid.*

"We have sought to establish our Liturgy, on the authority of that sacred volume which cannot mislead us; and have returned to the primitive Church of the ancient fathers and apostles; that is, to the very source and foundation, and, as it were, the pure fountain from which the doctrines of Christianity flowed."—*Bishop Jewell's Apology.*

"We profess the same pure and undefiled faith which the apostles preached; and as our Reformers took especial care that our Church should, as to its doctrine, discipline, and worship, be restored to the same state, wherein it was by the apostles at first constituted; so the malice of our enemies hath farther provided, that, as to its being hated also and persecuted, it should be primitive and apostolical."—*Bishop Smalridge.*

"Neither our homilies, nor our articles, are so good, so inviolable evidences of the Church's doctrine, as her prayers; for we see what glosses and comments both Papists and Arminians (as Santa-Clara and Montac.) can make upon those to countenance their assertions; but 'tis not possible any man should so befoole us out of our devotions, as to make us beleieve wee did not understand the sense and meaning of our prayers."—*L. Womock, in his book entitled "Beaten Oyle for the Lamps of the Sanctuary," 1641.*

"Wee extract our Liturgie, not from the loynes, or lines of the pope, but from God's word, and the primitive Church, howsoever the pope may seeme to have used, or usurped the same."—*A Defence of the Liturgie by Ambrose Fisher, sometimes of Trinitie Colledge in Cambridge. 1630.*

"In the house, and by the service of God therein, wee chiefly hallow his name, as it is done in heaven; that part of his worship beeing the most angelicall office, which is or can be by man performed unto the God of heaven untill wee come unto hym in his heavenly temple, and into the same quire with those blessed spirits. And therefore it were to be wished, since it is dedicated to God, and since that by our godly predecessours it hath beene hewen out of the rock of primitive devotions, and stood sayre and impregnable, as never yet having beene so much as soyled by one argument which a catechist could not reach and wipe off, that the mound which man hath sett about it might be upheld and maintayned in the execution of the statute printed before it; and that the prudent annexed proclamation of our late (and for ever to be renowned) Solomon K. James of glorious memory, were throughly pondered, and intended; 'That in our Zion, God being religiously served by us, might fatherly bless us.'—*Proquisitatio papaverica. Printed 1642.*

Reasons given by those of our English Church at Strasbourg to them of Frankfort, why they should continue the Book of Common Prayer.

1. Because they that should alter it, might be thought to condemn the chief authors of it, who suffered as martyrs.
2. Because it might give occasion to the adversary, to accuse our doctrine of imperfection and mutability; and to upbraid us, that wee have onely *menstruam fidem*, a changeable faith.
3. Because it might move the godly to doubt of that truth whereof before they were well perswaded.

ABSTRACT OF PROFESSIONS OF FAITH, CHIEFLY TAKEN FROM THE WILLS OF EMINENT PROTESTANTS.

COSIN, BISHOP OF DURHAM, OB. 1672.—"Moreover I do profess, with holy asseveration, and from my very heart, that I am now, and ever have been from my youth, altogether free and averse from the corruptions and impertinent new-fangled, or *papistical*, superstitions and doctrines,—long since introduced, contrary to the Holy Scripture, and the rules and customs of the ancient fathers. But in what part of the world soever any churches are extant, bearing the name of Christ, and professing the true Catholic faith and religion, worshipping and calling upon God the Father, the Son, and the Holy Ghost, with one heart and voice, if I be now hindered actually to join with them, either by distance of countries, or variance amongst men, or by any hindrance whatsoever, yet always, in my mind and affection, I join and unite with

them : which I desire to be chiefly understood of Protestants, and the best reformed Churches," &c.

CROFT, BISHOP OF HEREFORD, OB. 1691.—"I do, in all humble manner, most heartily thank God that he hath been most graciously pleased, by the light of his most holy Gospel, to recall me from the darkness of Popish errors and gross superstitions, into which I was seduced in my younger days, and to settle me again in the true ancient Catholic and Apostolic Faith, professed by our Church of England, in which I was born and baptized, and in which I joyfully die, with full assurance, by the merits of my most blessed Saviour Jesus, to enjoy eternal happiness."

BULL, BISHOP OF ST. DAVIDS, OB. 1709.—"I would not be so presumptuous as to say positively that I am able to bear so great a trial ; but according to my sincere thoughts of myself, I could, through God's assistance, lay down my life, upon condition that all those, who dissent from the Church of England, were united in her communion."

SIR H. LYNDE'S VIA TUTA, &c.

MR. EDITOR.—Allow me, through the medium of the "Remembrancer," to suggest to the Delegates of the University Press, Oxford, the propriety of reprinting Sir H. Lynde's *Via Tuta* and *Via Devia*, — a work both excellent in itself, and very suitable to the present times. A sixth edition, I believe, of the original appeared in 1636. Not to occupy your pages, I will only add, that the modern orthography, an enlargement or simplification of the references, and a copious index, should accompany any reprint. I am, Sir, yours, &c.

VOLENS.

P.S.—It may be added that the University cannot offer to the theological student at present, and in the compass of *one* volume, as much as is contained in the work of Sir Humphry Lynde.

EXTRACT FROM THE N. V. OF THE PSALMS, BY S. P. C. K.

MR. EDITOR.—Having been induced to attempt some improvement in the Psalmody of the Church intrusted to my care, I determined to adopt the "*Extract from the New Version of the Psalms*" published by the *Society for Promoting Christian Knowledge*. Admirable as that Selection is, it is, however, deficient in two respects ; viz. that it neither points out what portions are appropriate to each Sunday in the year, nor suggests suitable tunes to which they may be sung. With a view to supply this deficiency, I have made the following adaptation of the several portions contained in that volume, and have also selected tunes, proper to the subject of each.

If you think my two tables likely to be useful to my Clerical brethren, they are much at your service. Possibly some of your correspondents may have turned their attention to the same subject, and may be able to suggest some improvement upon them.

CLER. CANTUAR.

TABLE I.

SUNDAY.	MORNING.		EVENING.	
	Before the Com- munion Service.	Before the Sermon.	Before the Sermon.	After the sermon.
Advent	1 146, Pt. 1	67	1	Evening Hymn.
	2 9	33, Pt. 2	19	Do.
	3 146, Pt. 2	36	34, Pt. 2	Do.
	4 105	5	13	Do.
Christmas Day	72	81	103, Pt. 2	Christmas Hymn.
	1 19, Pt. 2	85, Pt. 1	19, Pt. 2	Do.
	2 9	121	19, Pt. 3	Do.
Epiphany	1 57	72	86, Pt. 3	Ps. 117
	2 66	138	24, Pt. 1	Evening Hymn.
	3 95	33, Pt. 2	37	Do.
	4 98	116	125	Do.
	5 149	139	15	Do.
	6 150	147	72	Do.
Septuagesima	19, Pt. 1	119, Pt. 3	134	Do.
Sexagesima	113	25	90, Pt. 1	Do.
Quinquagesima	100	121	146, Pt. 2	Do.
Lent	1 6	13	51	Do.
	2 130	27, Pt. 1	38	Do.
	3 43	142	19, Pt. 3	Do.
	4 143	25	55	Do.
	5 102	71, Pt. 2	119, Pt. 4	Do.
	6 86, Pt. 1	116	125	Do.
Good Friday	38	54	40	Ps. 69
Easter Day	81	118	16	Easter Hymn.
	1 30	85, Pt. 1	4	Evening Hymn.
	2 9	56	34, Pt. 2	Do.
	3 105	111	113	Do.
	4 85, Pt. 2	135	23	Do.
	5 66	149	24, Pt. 1	Do.
Ascension Sunday	24, Pt. 2	57	108	Do.
Whit Sunday	67	145, Pt. 1	150	Veni Creator.
Trinity Sunday	95	86, Pt. 2	113	Ps. 148
	1 9	84	34, Pt. 2	Evening Hymn.
	2 8	5	27, Pt. 2	Do.
	3 33, Pt. 1	25	90, Pt. 2	Do.
	4 34, Pt. 1	71, Pt. 1	119, Pt. 2	Do.
	5 92	119, Pt. 5	37	Do.
	6 100	139	15	Do.
	7 149	94	125	Do.
	8 105	36	39, Pt. 2	Do.
	9 19, Pt. 1	55	90, Pt. 1	Do.
	10 95	86, Pt. 1	146, Pt. 2	Do.
	11 148	67	103, Pt. 1	Do.
	12 93	115	1	Do.
	13 113	130	133	Do.
	14 104	51	39, Pt. 1	Do.
	15 98	147	1	Do.
	16 149	27, Pt. 1	22	Do.
	17 150	138	103, Pt. 1	Do.
	18 111	77	145, Pt. 2	Do.
	19 135	56	134	Do.
	20 148	33, Pt. 2	37	Do.
	21 108	73	119, Pt. 1	Do.
	22 8	119, Pt. 3	43	Do.
	23 66	42	23	Do.
	24 30	54	24, Pt. 1	Do.
	*25 113	71, Pt. 2	145, Pt. 2	Do.

* Should there be more than 25 Sundays after Trinity, the deficiency may be supplied from the Sundays after the Epiphany, taking care that the Psalms for the 25th Sunday be used on the Sunday next before Advent.

TABLE II.
INDEX TO THE PSALMS AND TUNES.

		PSALMS.					
Long Metre.							
CHEERFUL TUNES.							
Acton	103, Pt. 1						
Islington.....	111						
Portuguese Hymn....	95						
Savoy	100	104					
Stokelake	150						
GRAVE TUNES.							
Luther's	73	93	Veni Creator				
Melford	36	69					
Old 51st	43						
St. Philip's.....	57	103, Pt. 2					
Wareham	40	139					
Common Metre.							
CHEERFUL TUNES.							
St. Ann's	8	16	41	56	92	121	
Ashley	24, Pt. 2	81	86, Pt. 2	147			
Carlisle	23	85, Pt. 1	116				
St. David's.....	1	33, Pt. 1	105	145, Pt. 1			
Devizes	21	30	48	98	117	135	
St. George's	28	45	71, Pt. 1	85, Pt. 2	125	134	
St. James's.....	34, Pt. 2	138					
St. John's, <i>alias</i> New York.....	9	108					
London New	33, Pt. 2	72	94				
Manchester	24, Pt. 1	102	146, Pt. 2				
Oxford, <i>alias</i> Lincoln.....	19, Pt. 1	34, Pt. 1	84	133			
St. Stephen's.....	22	66	115	118	146, Pt. 1		
GRAVE TUNES.							
Abridge	4	27, Pt. 2	42	71, Pt. 2	119, Pt. 1		
Bath	19, Pt. 2	55					
Bedford	13	77	119, Pt. 2	119, Pt. 4			
Bexley	15	119, Pt. 3	145, Pt. 2				
Crowle	5	19, Pt. 3	39, Pt. 1	119, Pt. 5			
Irish	20	27, Pt. 1	54	86, Pt. 1			
PLAINTIVE TUNES.							
Burford	6	39, Pt. 2	90, Pt. 2				
Windsor	38	90, Pt. 1	143				
Short Metre.							
Aylesbury	67						
Chillenden	130						
Margate (Lent).....	51	142					
Mount Ephraim.....	25						
Peculiar Metre.							
Surrey (6 lines).....	37	113					
Wellington	148						
Hanover	149						
HYMNS.							
Morning Hymn	L. M.	St. Matthew's, Christmas Hymn, D. C. M.					
Evening Hymn.....	L. M.	Vienna, Christmas Hymn 8 lines, 7 ^s .					
Sicilian Mariners' Hymn	L. M.	Salisbury, Easter Hymn 4 lines, 7 ^s .					

*. These Tunes have been compiled from a selection by T. W. Henshaw, Organist of St. Pancras' New Church; from another by R. G. Foord, Organist of St. John's Church, Margate; and from a third by McMurdie. Each of these books contains a sufficient number of Tunes for the use of any Congregation. The Sicilian Mariners' Hymn Tune (set for a long metre verse) may be sung with the Evening Hymn, alternately with its own proper tune.

HYMNS.

FOR THE FOURTH SUNDAY IN ADVENT.

MORNING.—ISAIAH, CHAP. XXX.

DEAF to the call of grace,
And heedless of our God,
We shun the way of holiness,
And choose the downward road.

What can the world bestow
But vanity and care ?

Yet, while its emptiness we know,
We seek our pleasures there.

O, that we never more
From God's commands might stray !
Father, thy wanderers restore,
And keep us in thy way.

Display Thy glorious might ;
Our idol sins destroy ;
And fill our souls with heavenly light,
Our hearts with holy joy.

EVENING.—ISAIAH, CHAP. XXXII.

MIGHTY Saviour, gracious King !
Now thy waiting people bless :
Thou that dost deliverance bring,
Come to reign in righteousness.
Thou dost heavenly light impart,
Tune the ear to Zion's song ;
Teach and guide the wayward heart,
Loose and prompt the stammering tongue.

See, iniquities abound,
While Thy church is faint and low,
Thorns and briars fill the ground,
Where the fruits of heaven should grow.
Still must Zion seek her King,
Still her desert courts deplore ;
When wilt thou salvation bring—
When her ravaged wastes restore ?

Pour thy Spirit from on high ;
Come, thy mourning church to bless ;
Streams of life and joy supply ;
Fill the world with righteousness.
Light shall then possess thine own ;
Holy quiet, perfect peace ;
And, where heavenly seed is sown,
Thou wilt give the blest increase.

Falmouth.

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BEST COPY AVAILABLE

WEST-INDIAN SLAVERY.

MR. EDITOR.—We hear much of slavery—of the ignorance of slaves—of the cruelty of slave-owners—of the idleness, dissipation, and utter worthlessness of the one—of the injustice, oppression, and tyranny of the others. No man in his senses, at least no Christian man, can justify slavery; it is an abomination: but the question is, whether the wild unthinking enthusiasm of otherwise well-meaning men should take the lead in the effecting of a change where much prudence, foresight, caution, solid experience, and knowledge of human characters, are necessary to further and complete the work of emancipation. “To do evil that good may come,” is the labour of confusion; and a small mischief is not justified by a greater. I have made many inquiries (and I have had peculiar opportunities of information on the subject), and I feel convinced, that there are but few colonial proprietors who would not joyfully agree in the wishes of the abolitionists, if they could do so in common honesty towards themselves and families. But it must be remembered, that the estates in the West Indies were possessed, originally, under the sanction and the persuasion of the then government of the mother country; and the present, or any future, administration, has no right whatever to demand that the planters should sacrifice their whole property, and make their children *worse than slaves*, viz. *beggars*, because any other set of men take it upon themselves (whether conscientiously or not, is not the argument) to denounce them as men-slayers and traffickers in blood. The legislature has called its energies into action, in favour of emancipation, and that by the surest means,—education and religious instruction; and by the regular administration of ecclesiastical affairs by properly ordained ministers. The colonists are not backward in obeying the directions of the legislature; and all who have witnessed the progress of the measures now in force speak of them as, beyond expectation, successful. Doubtless, there was a time, and that not long distant, when vice and irreligion sprang up in the West Indies as from a hot-bed; when the conduct of the slave was sanctioned by the example of the master, and all order, save that of the lash, was neglected; but a milder system now obtains; and improvement sheds its beams gradually, yet surely, all around. Ask any sensible person who is conversant with the state of things in the West Indies; and he will tell you, that the regular Church government established there is working, what a few years since would have been considered, miracles. Yet the Anti-Slavery Society continues its unbridled rage against the Clerical system, as if no progress had been made, and slavery was yet in its most fearful type. It is of no use to quote examples well authenticated of a different character to their own, for they are not heeded; and the usual round of invective is gone through, with histories half fable, half fiction, to serve the cause of “TRUTH.” I have been led to these remarks by the perusal of a letter which has just been transmitted to me from the island of Nevis, to be forwarded to Bombay. I send you a copy herewith, requesting you to publish it. The names, of course, I shall suppress. But any one who may

demand the authentication of the statement, will, I hope, be favoured by you with the private information I herewith give.

The writer of the letter was purchased, some years ago, by a physician, who educated him and taught him the art of healing to a certain extent; and the poor fellow, who is by trade a carpenter, and works on the ——— estate, attends also the negroes in a medical capacity. When the physician died, he became the property of his son, a young officer in the service of the East India Company, who has anxiously desired to give him his freedom, but cannot, as, in consequence of some legal difficulty or want of sufficient title, the estate has been claimed by another person and unjustly withheld. I give the letter literally as it is written. The handwriting is firm and good.

Nevis, April, 4th, 1833 (32)

DEAR MASTER,—I hope these lines May find you will in health As thay leave Me at present I am happy to hear of your well fair and what A fine Young Gentleman you Are grown I hope by the Blessing of God to spair you and Make you As Worthy A Man and as usefull as your Good old Farther was the Young Ladies your Sisters told me that you Rem^d. to me and say to send to tell me you Are A better Carpenter than I am Ah! Dear Master since the Death of your poer Farther I have been so held About that I hardly know what I am saveing that of attend^g. four Estats sick Negros As Doctor and get Nothing for it times is so hard with me that I cant be eney thing for Myself in the Manner I am Keep. I therefore will be Veray thankfull if it lay with you to soften my Condetion As a frind would purches Me for the good of my freedem or if Not would Hire or let Me work out and Oppoint some one to Receive the Hire and it will be Punctal in the payment there is Not eney of your Sisters in the Island with me to Comfort me as they Always did Cause my Spirit to be Much Cast Down Dear Master I will be Very thankfull Whatever you Intend to do for me Direct it to Mr. Thomas ——— wich is the Only friend I have I must Conclude wishing every Blessing that Almighty God Can bestow on you and shall ever Rem . your Loving servant

To W—— S. Esq^{re}.

THOMAS ———

I leave the above in your hands without further comment, and am,
Your great admirer,

W. B. C.

LAST WORDS OF THE DYING.

CYRUS.—The influence of religion on the mind of this great prince was very conspicuous. On perceiving his end drawing near, he called his two sons and counselled them thus, "I conjure you, my dear children, in the name of Heaven, to respect and love one another. If your actions are upright and benevolent, be assured they will augment your power and glory." He declared his eldest son Cambyses, his successor, and left the other several very considerable governments, with this piece of excellent advice to them

both, that "the chief strength and support of a throne, were not vast extent of country, neither of forces, nor immense riches, but just veneration towards God, good understanding between brethren, and the acquisition of true and faithful friends."

IGNATIUS.—This good and great man, one of the fathers of the ancient church, was born in Syria, and brought up under the care of the apostle John. He was bishop of Antioch about forty years, and an honour and ornament to the Christian religion. For his faith in Christ, he was ordered by the Emperor Trajan (who hoped that his sufferings would inspire terror and discouragement in the hearts of the Christians at Rome) to be thrown amongst wild beasts, to be devoured by them. This cruel sentence, instead of weakening his attachment to that he had espoused, was to him great exultation, in being counted worthy to suffer in so righteous a cause. "I thank thee, O Lord," said he, "that thou hast condescended thus to honour me with thy love, and hast thought me worthy, with thy Apostle Paul, to be bound in chains." It is related of him, that with the utmost Christian fortitude, he met the wild beasts assigned for his destruction and triumphed in death.

POLYCARP.—This eminent Christian father was born in the reign of Nero, and appointed to superintend the church at Antioch by the recommendation of Ignatius: and proved himself eminently qualified to preserve peace, and promote piety and virtue amongst men. One short extract from the life of this pious man, will sufficiently elucidate his character.—In the year 167, and during the rage of the persecution at Smyrna, the character of Polycarp attracted the attention of the enemies of Christianity, so much so, that the general cry was for Polycarp to be brought forward, and in order to save his life he was solicited to vilify his Saviour.—His reply was, "Eighty and six years have I served Christ, who has never deserted or injured me; how then can I blaspheme my King and Saviour?" He yielded up his breath at the stake, and when the executioner offered, as was usual, to nail him to it, he said, "Let me alone as I am; he that has given me strength to come to the fire, will also enable me to stand unmoved in the pile, without being fastened with nails."

JOHN, EARL OF ROCHESTER, was a great man every way; a great wit, a great scholar, a great poet, a great sinner, and a great penitent. His life was written by Bishop Burnet, and his funeral sermon was preached and published by Mr. Parsons. Dr. Johnson, speaking of Burnet's Life of this Nobleman, says, "The critic ought to read it for its elegance, the philosopher for its argument, and the saint for its piety." His lordship had raked in the very bottom of the jakes of debauchery, and had been a satyrast against religion itself. But when, like the prodigal in the Gospel, he came to himself, his mind was filled with the most extreme horror, which forced sharp and bitter invectives from him against himself; terming himself the vilest wretch the sun ever shone upon; wishing he had been a crawling leper in a ditch, a link-boy, or a beggar, or had lived in a dungeon, rather than offended God in the manner he had done. For the admonition of others, and to

undo, as much as was in his power, the mischief of his former conduct, he subscribed the following recantation, and ordered it to be published after his death:—

“For the benefit of all those whom I may have drawn into sin, by my example and encouragement, I leave to the world this my last declaration, which I deliver in the presence of the great God, who knows the secrets of all hearts, and before whom I am now appearing to be judged; that from the bottom of my soul I detest and abhor the whole course of my former wicked life; that I think I can never sufficiently admire the goodness of God, who has given me a true sense of my pernicious opinions and vile practices, by which I have hitherto lived without hope, and without God in the world; have been an open enemy to Jesus Christ, doing the utmost despite to the Holy Spirit of grace; and that the greatest testimony of my charity to such, is, to warn them, in the name of God, as they regard the welfare of their immortal souls, no more to deny his being or his providence, or despise his goodness; no more to make a mock of sin or condemn the pure and excellent religion of my ever blessed Redeemer, through whose merits alone, I, one of the greatest of sinners, do yet hope for mercy and forgiveness. Amen.”

SALMASIUS.—When Salmasius, who was one of the most consummate scholars of his time, came to the close of life, he saw cause to exclaim bitterly against himself. “Oh!” said he, “I have lost a world of time! time, the most precious thing in the world! whereof had I but one year more, it should be spent in David’s Psalms and Paul’s Epistles!”—“Oh! Sirs,” said he again to those about him, “Mind the world less, and God more!”

COLLECTANEA.

WE take the following from the “Cambridge Chronicle,” as too good to be lost, and as confirmatory of the Jesuistry, of which we know the Papists to be universally guilty.

DR. DOYLE.—We recommend those who wish for a specimen of Jesuitism to turn to the evidence of Dr. Doyle, lately given before the Committee for inquiry into the condition of the Irish Clergy. Some years ago, this prelate was called upon to state in evidence, his opinion respecting the effect which *emancipation*, as it was called, would have upon the Catholics; and some member of the Committee, who saw a little further into the mill-stone than the rest, then asked him, if the Catholics should be emancipated, whether they would quarrel with the Established Church about the payment of tithes? The answer was, “By no means: they would never think of interfering.”—Well, the Catholics are emancipated to their hearts’ content. Numerous Catholic members get into the House of Commons, and with one voice, defend and praise the *passive resistance* to the law of tithe, by which hundreds of the established Clergy are reduced to absolute beggary. A Committee is appointed to inquire into the subject, and Dr. Doyle himself is again called upon to give evidence, which he does, with a breadth of brass which would do honour to many an unfortunate individual at a

different bar. He declares, "that nothing but the total abolition of the payment of tithe in any shape, will satisfy the Catholics of Ireland."

A member of the Committee, not quite understanding this blowing hot and cold, requests this representation of Catholic consistency, to reconcile the evidence now given with that which he gave before. And how, in the name of Mercury, does he explain himself? Why, marry, thus. "The Clergy of the establishment have endeavoured to convert the Catholics, which I consider a good reason for having changed my mind; whether the Committee think I am justified or not, is for them to determine."

"One milk-white lamb," says the fable, "was pastured in a green meadow, watered by a flowing stream. The wolf intreated the shepherd to permit him also to graze and drink. His appetite, he said, was changed: he loathed his former voracity: his only wish was for a quiet and pastoral life. His request is granted; a compact of peace is made; and he is permitted to crop the pasture and to slake his thirst. At a distance below him, the timid lamb at length comes down to drink. The gaunt monster looks upon her with longing eye: and seeks a pretext to break his promise. 'Audacious rebel,' he exclaims, 'how dare you trample in my stream and disturb my draught?' 'Nay, father,' replies the lamb, 'the river flows naturally from you to me.' 'Then are you doubly guilty,' he rejoins, 'you enjoy the water which escaped my lips.' The result is plain. The shepherd in vain lamented the loss of his lamb: but 'Why,' said he, in the bitterness of his heart, 'Why did I trust the wolf?'"

MANY pious persons object to controversy; others say, "controversy, like war, is a necessary evil." May not what Milton says of vice and virtue be turned thus?

"—— I hate when *Error* bolts her arguments,
And *Truth* can find no tongue to check her pride."—DR. THOMPSON.

CATHOLICISM.—At the fair now holding at Lisle, there is a large booth erected in one of the most populous and respectable streets, in which are exhibited the birth, ministry, sufferings, crucifixion, resurrection and ascension of our Lord Jesus Christ, in a series of performances, in which the actors are figures of wood two feet in height. The advertisement outside announces, that it is by permission of the authorities, and details the history of the performance. The admission is half a franc, or five-pence. A man on the platform invites customers in the usual buffoon style, and whilst the representation of these solemn mysteries is thus ludicrously burlesqued, a band, in which a drum is most conspicuous, plays all kinds of merry airs, amongst which, the tunes commonly adapted to many street-ballads are frequently heard. I once saw at Namur a similar booth, but the actor there was one of the showmen, who personified the Redeemer. Such are the remnants of the old church mysteries, and such the inconsistency of Roman Catholicism.—*From the Notes of a Rambler, September 3, 1831.*

ILLUSTRATION OF ST. JOHN IX. 4, 14.—On the road between Ostend and Bruges in West Flanders, we passed a shepherd with his flock. He was walking in the middle of the *chaussée* with his dog beside

him, and the sheep, about thirty in number, following him close to his heels ; there were one or two stragglers who stopped to browse by the ditch-side, but, on being called, they ran on to join the rest of the flock. I was forcibly reminded of our blessed Lord's expression : "When he putteth forth his own sheep *he goeth before them, and the sheep follow him, for they know his voice.*" "I am the good Shepherd, and know my sheep, and *am known of mine.*" In England, we are too frequently greeted with a different spectacle—sheep driven and persecuted by dogs, even in the streets of the city. Such a humble illustration as this of a scriptural allusion serves to render agreeable the most tedious journey in the most wretched country ; and if our wanderers from home would look about them, they might see many things worth remembering and repeating.—*Ibid*, August 4, 1831.

PSALM XIX.

THE heavens declare th' Almighty's praise :
His work the firmament displays ;
Day testifies to day his might,
And night recounts his power to night.
No breath is theirs,—no voice,—no word ;
Yet far the glorious tale is heard ;
In every clime is known their sound ;
Their speech to earth's extremest bound.

Mid the bright squadrons of the sky,
He pitch'd the Sun's pavilion high ;
Like bridegroom from the nuptial bower,
Like racer, joying in his power,
Forth springs the mighty Light,—to bend
His course from end of heaven to end ;
Mountain and vale and hill and stream
Warming with animative beam.

But perfect 'mid the spirit's gloom,
Thy laws, O Lord, can more illumine ;
Thy sure words make the simple wise,
Rejoice the heart, and light the eyes.
Thy fear is pure, for ever new ;
Thy judgments holy, just, and true ;
More to be sought than golden ore,
And sweeter than the honied store.

Hence is thy servant warn'd, O Lord !
These to obey is great reward !
Who can his errors nightly see ?
From secret faults O cleanse thou me !
O keep me from presumption's reign !
So shall I 'scape transgression's stain ;
My every word, my each design,
Lord ! Rock ! Redeemer ! make Thou thine !

H. T.

LAW REPORT.

No. VII.—ON THE BURIAL OF A DISSENTER BY A CLERGYMAN,
AND ON LAY BAPTISM.

ARCHES COURT OF CANTERBURY, MICHAELMAS TERM, 1809.

KEMP V. WICKES.*

JUDGMENT.—Sir John Nicholl.—This suit is brought against the Rev. John Wight Wickes, described as the Rector of Wardly cum Belton, for refusing to bury the infant child of two of his parishioners. The usual proceedings have been had in the institution of this suit; and articles are now offered, detailing the circumstances of the charge proposed to be proved. The admission of these articles is opposed, not upon the form of the pleading, but upon the entire law of the case; it being contended, that if the facts are all true, still the clergyman has acted properly, and has been guilty of no offence. This is certainly the proper stage of the cause for taking the decision of the Court upon the point of law; for, if the facts when proved should constitute no offence, it will only be involving the parties in useless litigation, and keeping alive unnecessary animosity, if they should go on to the proof of these facts. If, on the other hand, the facts are true, and the defendant has, through ignorance of the law, or otherwise, violated its injunctions, it is the shortest way to admit the facts, and to submit to the legal consequences. It is indeed to be collected, from the mode in which the arguments have been conducted, that a spirit of candour actuates both the parties; they wishing merely to ascertain by a judicial decision what the law is upon the subject, in order to set the question at rest generally, and in order that these particular parties may live in charity and kindness with each other.

The articles plead, in the first place, the incumbency of Mr. Wickes. In the second article the 68th canon is recited, which directs "that no minister shall refuse or delay to christen any child according to the form of

the Book of Common Prayer, that is brought to the Church to him upon Sundays or holidays to be christened; or to bury any corpse that is brought to the Church or Church-yard, (convenient warning being given him thereof before) in such manner and form as is prescribed in the Book of Common Prayer: and if he shall refuse to christen the one or bury the other, except the party deceased were denounced excommunicated *majori excommunicatione* for some grievous and notorious crime, (and no man able to testify of his repentance) he shall be suspended by the bishop of the diocese from his ministry for the space of three months."

The articles then go on to plead, "that Mr. Wickes did in August, 1808, refuse to bury Hannah Swingler, the infant daughter of John Swingler and Mary Swingler his wife, of the parish of Wardley cum Belton aforesaid, then brought to the said Church, or church-yard, convenient warning having been given: that Hannah Swingler died within the parish of Wardley cum Belton, and being the daughter of the said John Swingler and Mary Swingler his wife, who are Protestant Dissenters from the Church of England of the class or denomination of Calvinistic Independents, had been first baptized according to the form of baptism generally observed among that class of Dissenters; that is to say, with water, and in the name of the Father, and of the Son, and of the Holy Ghost, by the Reverend George Gill, a minister, preacher, or teacher, in all respects duly qualified according to law, and of the same class of Protestant Dissenters; and that of that fact of baptism Mr. Wickes was sufficiently apprized, upon application being made for the burial of

* A minister of the Established Church cannot refuse to bury the child of a Dissenter.

the infant in the church-yard of the said parish in manner and form as is prescribed in the Book of Common Prayer: but he assigned the same," that is, the form of baptism, "expressly as the ground of his not complying with the said application." Here, then, it is pleaded, and it is undertaken to be proved, and at present in this respect the articles must be taken to be true, that Mr. Wickes did not doubt on the question of fact that the infant had been so baptized; but he refused upon the ground of law, namely, that he was not bound to bury a person of that description. The remaining articles are in the usual form; they are not material to be stated for the purpose of considering the question that is now to be decided.

In these articles it is pleaded that the minister was required by regular warning to bury this infant in the form prescribed by the Book of Common Prayer and by the Canon. The Canon, not made merely (as has been thrown out) for the protection of the clergy, but made for their discipline also, and to enforce the performance of their duty, prohibits the refusal of burial in all cases except in the case of excommunicated persons, and punishes such refusal; and perhaps the learned Counsel who spoke last is correct in saying, that by the general description "persons" is here to be understood Christian persons; and therefore that, where application was made for the burial of any persons who might not be considered as Christians, they did not come within the description of the Canon. The Rubric, however, which is that part of the Book of Common Prayer that contains directions for the performance of the different offices, adds two other exceptions expressly. The Rubric before the office of burial is in this form:—"Here is to be noted, that the office ensuing is not to be used for any that die unbaptized, or excommunicate, or have laid violent hands upon themselves." And, by the old law, burial was refused to persons of the same description, and indeed of some other descriptions; persons who had fallen in duels, and some others, were interdicted from receiving Christian burial: but here the Rubric does expressly

state, "that the office is not to be used for persons unbaptized or excommunicated, or who have laid violent hands upon themselves."

These directions, contained in the Rubric, are clearly of binding obligation and authority. Questions indeed have been raised respecting the Canons of 1603, which were never confirmed by Parliament, whether they do, in certain instances, and *proprio vigore*, bind the laity: but the Book of Common Prayer, and therefore the Rubric contained in the Book of Common Prayer, has been confirmed by parliament. Anciently, and before the Reformation, various liturgies were used in this country; and it should seem as if each bishop might in his own particular diocese direct the form in which the public service was to be performed: but after the Reformation, in the reigns of Edward the Sixth and Queen Elizabeth, acts of uniformity passed, and those acts of uniformity established a particular Liturgy to be used throughout the kingdom. King James the First made some alteration in the Liturgy; particularly, as it will be necessary to notice, in this matter of baptism. Immediately upon the Restoration, the Book of Common Prayer was revised. An attempt was then made to render it satisfactory, both to the Church itself, and to those who dissented from the Church, particularly to the Presbyterians; and for that purpose conferences were held at the Savoy: but the other party requiring an entire new Liturgy on an entire new plan, the conference broke up without success. The Liturgy was then revised by the two houses of Convocation; it was approved by the King, it was presented to the Parliament, and an act passed confirming it in the 13th and 14th Charles II., being the last act which has passed upon the subject; and so it stands confirmed to this day, except so far as any alteration may have been produced by the Toleration Act, or by any subsequent statutes.

The Rubric then, or the directions of the Book of Common Prayer, form a part of the statute law of the land. Now that law in the Rubric forbids the burial service to be used for persons who die unbaptized. It is not matter

of option; it is not matter of expediency and benevolence (as seems to have been represented in argument,) whether a clergyman shall administer the burial service, or shall refuse it; for the Rubric, thus confirmed by the statute, expressly enjoins him not to perform the office in the specified cases; and the question is, whether this infant, baptized with water in the name of the Father, the Son, and the Holy Ghost, by a Dissenting minister, who is pleaded to have qualified himself according to the regulations of the Toleration Act, did die unbaptized within the true meaning of the Rubric. If the child died unbaptized, the minister was not only justified, but it was his duty, and he was enjoined by law, not to perform the service. If the child did not die unbaptized, then he has violated the Canon, by a refusal neither justified by any exception contained in the Canon itself expressly, nor by any subsequent law.

The question has been most ably and most elaborately argued by the counsel on both sides; and not only are the parties, but certainly the Court itself is, under very considerable obligation to them for the assistance which it has received in considering this question.

To ascertain the true meaning of the law, the ordinary rules of construction must be resorted to; first, by considering the words in their plain meaning and in their general sense, unconnected with the law; and, in the next place, by examining whether any special meaning can be affixed to the words, when connected with the law, either in its context or in its history.

The plain simple import of the word "unbaptized," in its general sense, and unconnected with the Rubric, is, obviously, a person not baptized at all, not initiated into the Christian Church. In common parlance, as it is sometimes expressed, that is, in the ordinary mode of speech and in the common use of language, it may be said that this person A. was baptized according to the form of the Romish Church; that another person B. was baptized according to the form of the Greek Church; that another person C. was baptized according to the form of the Presbyterian Church; that another

person was baptized according to the form used among the Calvinistic Independents; and that another person was baptized according to the form used by the Church of England: but it could not be said of any of those persons that they were unbaptized, each had been admitted into the Christian Church in a particular form; but the ceremony of baptism would not have remained unadministered, provided the essence of baptism, according to what has generally been received among Christians as the essence of baptism, had taken place.

Such being the general meaning of the word in its ordinary application and use, and standing unconnected with this particular law, is there any thing in the law itself, in its context, that varies or limits its meaning? The context is, that the office shall not be used for persons who die unbaptized, or excommunicate, or that lay violent hands upon themselves. What, then, is the description of persons excluded from burial that is put in association with these unbaptized persons? Excommunicated persons and suicides.

Now excommunication, in the meaning of the law of the English Church, is not merely an expulsion from the Church of England, but from the Christian Church generally. The ecclesiastical law excommunicates Papists. The ecclesiastical law excommunicates Presbyterians. Dissenters of all descriptions from the Church of England are liable to excommunication. But what is meant by the Church of England by the term of excommunication can be best explained by the articles of that Church. By the 33d article it is expressly stated, "That person which by open denunciation of the Church is rightly cut off from the unity of the Church and excommunicated, ought to be taken of the whole multitude of the faithful as an heathen and publican until he be openly reconciled by penance, and received into the Church by a judge that hath authority thereunto:" that is, he is no longer to be considered as a Christian, no longer to be considered as a member of the Christian Church universal, but he is to be considered "as an heathen and a publican," for those are the words of the article.

It has been said, that in this country a foreign excommunication could not be noticed, and that a foreign country could not notice an excommunication by this country; and certainly that is true, for no laws can be made binding and compulsory beyond the country over which the authority making the law extends. The articles of religion, though confirmed by act of Parliament, only extend to this country, and to the subjects of this country. The discipline of the Church and its punishment by excommunication, can therefore only extend to this country: but all His Majesty's subjects, whether of the Church of England, or whether dissenting from that Church either as Papists or as any other description of Dissenters, are bound to consider an excommunicated person as an heathen and a publican, be the person himself of the Church of England, or be he of any other class or sect. This is the first description of persons put in association with persons unbaptized.

The next description is that of suicides: they are supposed to die in the commission of mortal sin, and in open contempt of their Saviour and of his precepts; to have renounced Christianity; to have unchristianized themselves; that is the view which the law takes of persons who are self-murderers.

Then, taking the context of the law, putting unbaptized persons in association with excommunicated persons and with suicides, both of whom are considered as no longer Christians, it leads to the same construction as the general import of the words; namely, that burial is to be refused to those who are not Christians at all, and not to those who are baptized according to the forms of any particular Church.

Having thus considered the words in their general meaning, and as connected with the context of the law, it may not be improper, before the Court proceeds to what is next proposed, namely, the history of the law, to notice another rule of construction, which is this: That the general law is to be construed favourably, and that the exception is to be construed strictly. Here the general law is, that burial is to be refused to no person. This is the law, not only of

the English Church; it is the law, not only of all Christian Churches; but it seems to be the law of common humanity; and the limitation of such a law must be considered *strictissimi juris*.

It is with some degree of surprise, that the Court has heard the suggestion of there being no law to compel the clergy to bury Dissenters. This seems to be most strangely perverting, or rather inverting, all legal considerations. The question is not,—Is there any law expressly enjoining the Clergy to bury Dissenters; but, Does any law exclude Dissenters from burial? It is the duty of the parish minister to bury all persons dying within his parish, all Christians. The Canon was made to enforce the performance of that duty, and to punish the refusal of burial: nothing can be more large than the Canon is in this respect. It does not limit the duty to the burial of persons who are of the Church of England; he is to bury all persons that are brought to the Church, upon convenient warning being given to him. The Canon has the single exception, expressly of excommunicated persons. The Rubric adds the other express exceptions, of persons unbaptized and suicides. It is true that the Canon says they are to christen any child, and to bury any corpse; and hence it has been suggested, that the Canon means they are only to bury those who have been first christened according to the form of the Church: but the Canon says no such thing, nor does the Rubric say any such thing; there is nothing of the sort to be found in any express law; nothing can be more general than the injunction to bury all persons, and all persons who are not specially excepted are entitled to that rite. Exceptions, then, being to be construed strictly, (for it is always to be presumed that if the lawgiver meant that his exception should be more extensive he would have expressed his intention in clear and distinct words); and exceptions not being to be extended by mere implication so to limit the general law, it would be necessary, in order to give to the exception the meaning which has been contended for in argument (namely, that of excepting all persons

who have not been baptized by a lawful minister of the Church of England according to the form prescribed in the Book of Common Prayer), that it should have expressed it, not only by the term persons "unbaptized,"

but by the terms "persons who have not been baptized according to the form prescribed in the Book of Common Prayer." It has not done so, at least in express terms.

(*To be continued.*)

MONTHLY REGISTER.

CHURCH SOCIETIES.

S. P. C. K.—YORK.

THE number of books and tracts issued under the authority of the York Diocesan Committee, from the depository, during the past year, was 12,309; including 580 Bibles, 269 Testaments, 1371 Common Prayer-books and Psalters, and 10,089 of the Society's other publications.

The sum remitted to the Society within the year, was 652*l.* 13*s.* 9*d.*; being 137*l.* 9*s.* 9*d.* for Donations and Annual Subscriptions, and 515*l.* 4*s.* for the sale of books. The collection at St. Michael-le-Belfrey's, after the Annual Sermon on behalf of the Society, preached in October by the Rev. Theophilus Barnes, was 10*l.* 15*s.* 2*d.* Nine new subscribers have this year been added to the Diocesan Committee, and three have been recommended to the Parent Society.

The remaining part of this Report is an able digest of the Society's Annual Report.

REV. JAMES RICHARDSON, M.A.

REV. W. LEONARD PICKARD, M.A.
Secretaries.

S. P. G.—YORK.

THE York Diocesan Committee have here also made some interesting extracts from the Report of the Society for the Propagation of the Gospel, and inform us, that two names have been added to their list of Subscribers since last year. The Treasurer's account shews a trifling increase in their funds upon last year. The amount of receipts is 110*l.* 4*s.* 11*d.*; expenditure, 110*l.* 3*s.* 9*d.*; leaving a balance of 1*s.* 2*d.* in the Treasurer's hands.

JOHN OVERTON, *Treasurer.*

REV. W. L. PICKARD, M.A., *Sec.*

NORWICH DIOCESAN COMMITTEE.

THE Annual General Meeting of the above Societies, was held in the Central School-room, Norwich, on the 2d of August, the Right Hon. and Rev. Lord Bayning in the chair.

S. P. C. K.—NORWICH.

THE Report of the Diocesan Committee of the Society for Promoting Christian Knowledge, which was read by the Rev. J. Brown, gave a gratifying account of the increasing sale of its publications in the district. During the year 1831, there were sold at the dépôt in Norwich, 835 Bibles, 975 Testaments, 2067 Prayer-books, 382 Psalters, 19,514 bound books and tracts, and 430 books on the Supplemental Catalogue; making a total of 24,203, exclusive of School-cards, sold in parcels of less than a set. This displayed an increase of 242 Bibles, 138 Testaments, 332 Prayer-books, and 2,308 in the whole upon the sale of the preceding year. About 92*l.* more was received than in the year 1830, and the balance in the Treasurer's hands appeared to be above 100*l.* after the settlement of all demands. The stock of books on sale has been considerably increased of late, and nearly sixty new publications have been received into the dépôt since Christmas last. 1224 Forms of Prayer for the late General Fast were sold, and a larger quantity would have found a ready sale. On this statement of the good effected, the Committee grounded an earnest appeal for additional subscriptions to the Parent Society, to remunerate it in some measure for the heavy loss which has necessarily attended so large a sale.

The Report having been read, a benefaction of 50*l.* was voted to the Parent Society from the local fund of the Committee. They were also authorised to expend a sum not exceeding 10*l.* in promoting the circulation of the Saturday Magazine, which the Meeting agreed to recommend to the Clergy for distribution.

S. P. G.—NORWICH.

The Rev. S. Titlow reported, that during the past year, he had transmitted benefactions and annual subscriptions to the Society for the Propagation of the Gospel, to the amount of about 120*l.*

N. S. S.—NORWICH.

The Report of the National School Society, was read by the Rev. Edward Cole. It appeared, that throughout the past year, the Society's funds had enabled the Committee to answer every call which had been made upon them for assistance. In that period, two new Daily and five Sunday Schools have been established in the county, and admitted into union, affording instruction to about 545 children. Five masters and four mistresses have been trained in the Central Schools; and the Report strongly urged the importance of such a course, and stated the readiness of the Committee to make an allowance in all cases for that purpose. Supplies of books have been

voted to five new and five old established Schools, including 169 Testaments, 335 Prayer-books and Psalters, and 3517 elementary books. The sum of 28*l.* has been voted to old established Schools, in addition to 300*l.* expended in permanent allowances. Highly favourable accounts have been received from the visitors in their respective deaneries. The Rev. W. Smith, Vicar of East Tuddenham, was elected one of the Secretaries, in the room of the late Rev. John Edwards, a zealous supporter of the Society, whose loss has occasioned deep regret among its friends. A resolution to this effect was entered in the proceedings.

The proceedings concluded with a vote of thanks to the noble chairman for his kind and zealous support of the Societies on that and many other occasions.

It is not unseasonable to mention, that the Report of the National School Society displayed two instances of Clerical liberality. In the former a young incumbent has built a School-room in his parish, at an expense of 400*l.*; and, in the latter, a Clergyman has erected a building for the same purpose in a parish adjoining his own, and declined the aid of the Society, when offered. Without doubt many similar instances might be produced in opposition to the charge of inactivity brought against the Clergy.

POLITICAL RETROSPECT.

DOMESTIC. — Preparatory to the statement of the ways and means of meeting the national expenditure, the Chancellor of the Exchequer causes various tables of the amount and application of the revenue to be laid upon the table of the House of Commons. From these it appears that the income of the

	£	s.	d.
Year ending April 5,			
1832, was	46,618,915	14	34
Year ending July 5,			
1832, was	46,296,521	11	14
The expenditure of the			
Year ending April 5,			
1832, was	47,858,428	12	2
Year ending July 5,			
1832, was	47,559,703	13	11

From which it appears, that for the year ending the 5th of April last, the expenditure exceeded the income by more than 1,240,000*l.*; and for the year ending July 5, by more than 1,263,000*l.* To meet this appalling deficiency, he took credit to himself for having reduced the expenditure 234,000*l.* annually, by diminishing the salaries of persons employed in the lower ranks of government service; and anticipated a farther reduction in the same line of employment, by which he hoped to effect an annual saving of an additional 100,000*l.* He also contemplated other arrangements and reductions, by the adoption of which, the public

expenditure for the present year would not exceed 45,696,300*l.*, making upon the whole a diminution of 2,162,100*l.* below that of the preceding one. He ascribed the fall of the preceding year's income below the estimation he had taken of it, to several causes no longer operating, or only operating with very diminished effect, and particularly the political excitement from the discussion of important public measures now disposed of. He anticipated an augmentation of the revenue, especially under those two important heads, Customs and Excise; and estimated that the present defalcation would then be reduced to about 400,000*l.* to meet which would be the subject of future consideration.

Various important bills have been past since our last retrospect:—among these, we record that for reforming the Irish Representation in the Commons House of Parliament; another, fixing the income of the lord chancellor at 14,000*l.* per annum; one for the payment of the Russian-Dutch loan; one for abolishing thirteen useless or sinecure places in the Court of Chancery; one to secure a pension to the Speaker of the House of Commons, upon his retirement from his honourable but laborious duty, which he has now discharged for six parliaments; one to abolish the punishment of death for the crime of forgery, except where wills and powers of attorney to transfer bank stocks are the instruments forged (the Directors of the Bank have publicly avowed that they did not desire this last exception); one to suppress party processions, and another to commute tithes in Ireland; and one for the relief of West India planters.

On the 16th of August, his Majesty, accompanied by his great officers of state, went to the House of Peers, and, having summoned the attendance of the Commons, after a speech from the throne, prorogued the parliament until the 16th of October next.

In this speech, the king thanked the house for their zeal and diligence in the discharge of their arduous duties through a session of extraordinary length, and adverted to the importance of the measures which had engaged their attention, particularly those con-

nected with the representation of the Commons in parliament; lamented the continuance of the disturbed state of Ireland; reported the assurances of friendly feeling towards this country from foreign powers; regretted that the long-expected restoration of peaceable and amicable relations between the Netherlands and Belgium had not been realized; and expressed his hope, that whatever may be the issue of the contest now existing between the branches of the house of Braganza, that the general peace of Europe will not suffer from it. He thanked the Commons for the supplies voted, and promised the economical application of them; urged on the members of both houses the most careful attention to the preservation of domestic peace, and the promotion of the security of the country in the contentment and welfare of the people.

FRANCE.—The court of Cassation having decided against the competency of a court martial to try and punish the offenders of the 5th and 6th of June last, one of these (Geoffry) who had been convicted before such a court, and appealed, and his sentence annulled upon that appeal, has been brought before the usual court, the assizes of the Seine, tried, and found guilty, and condemned to the galleys for ten years. The other rioters will be tried before the same court.

Napoleon's son, the Duke von Reichstadt, expired at Vienna on the 22d of July.

The internal state of France continues to be one of tumult and disorder. The Lyonnese have again required and received the interference of the military. The Vendéans are busily employed in getting in their harvest, which has given temporary repose to that province. The Duchess of Berri is believed to be still in that country, and that she will resume active operations as soon as the corn and vintage are received.

The Courts of St. Cloud and Brussels have met at Compeigne, where Louis Philippe received the King of Belgium with great state and magnificence. On the 9th of August, King Leopold received the hand of the Princess Louise, and after three days of very splendid rejoicing, the royal

bridegroom and his bride returned to Brussels; the King of the French and his Court, to Paris.

Central Europe continues to present the same symptoms of excitement and suspense as for some time past. A decree of the diet at Frankfort, issued under the influence of the courts of Berlin and Vienna, the object of which is to prevent innovation in Germany, has been received with general disgust, and has promoted the alarm and excitement which it was intended to repress or allay. The Kings of Bavaria and Wirtemberg have openly avowed their opposition to it, whilst the minor and popular States have manifested a similar though differently modified feeling; and in other States the people and their rulers are openly at variance on the subject.

The military attitude of the powers occupying this part of the world grows more warlike. Russia has assembled in Poland (whose desolate and devastated situation renders all apprehension of internal war ridiculous) a disposable force of 200,000 men, and is advancing them towards the western frontiers of that country. Prussia has a disposable force of 291,000 men, in the highest state of discipline, and admirably officered. We noticed before the military state of Austria; both these are drawing their armies towards the French frontiers. Prussia has 200,000 men in four camps, between the Oder and the Rhine; and both Prussia and Austria have called out part of the landwehr, or militia. The troops of France are ready for service, and the stores of warlike materials are continually accumulating. The diet of Switzerland have placed the troops of the confederation on the war establishment.

PORTUGAL.—The affairs of this kingdom remain as undecided as ever. We recorded in our last the landing of Dom Pedro and his passage of the Douro. It appears that he advanced as far as Perafiel, where he engaged the troops of Dom Miguel; the battle was obstinate, and continued during the whole day; the English and French battalions were completely victorious where they were engaged, but the remainder of Dom Pedro's army merely maintained their ground, and he finally

found it necessary to fall back on Oporto. He was followed, but not pursued, by the enemy, whose course was stopped by the Douro. At the date of the last advices, Dom Pedro was in quiet occupation of Oporto; and his enemies halting as quietly on the left bank of the river.

TURKEY.—The affairs of Turkey present a very diverse appearance according to the quarter to which we direct our attention. In Bosnia the arms of the Sultan have been every where victorious; the insurgent chiefs are every where subdued; and, in the Turkish sense of the word, peace reigns through all the Western Provinces of the Empire. On the side of Greece the contracting powers have thought an extension of the frontier from the Gulf of Arta to that of Volo necessary for the security of the new kingdom; and the Sultan has agreed to this extension, stipulating for the payment of forty millions of piastres as the price of his concession (2,400,000*l.* sterling). On the eastern side every thing is disastrous. The troops of Mehemet Ali, the Pacha of Egypt, are every where victorious; and the princes of the country are every where deserting the authority of the Sultan to place themselves in the ranks of his adversaries. Ibrahim, after his battle with the Pacha of Damascus, detached a large body of cavalry in pursuit of the latter, who fled towards that city. Her gates were immediately opened to the conqueror, whose march has since been directed to Aleppo, and of which he has been in possession, most probably, long ere this. The Sherif of Mecca, who is considered as the prince of the Mussulman religion, on the commencement of hostilities by the command of the Sultan, published his anathema against the Pacha of Egypt and his adherents. He has now recalled it, and offered to crown him as sovereign of that country. The most potent chief of the tribes of Lebanon has also joined Ibrahim, and sent his son as an hostage to his father Mehemet Ali. Ibrahim's army is stated to be 56,000 strong, including a fine body of cavalry and artillery. There is no force opposed to him sufficient to prevent his penetrating into Anatolia.

NORTH AMERICA.—The cholera continues its ravages, both in Canada and the Eastern States of the Union. The trade of these countries is at a stand, and the greatest distress prevalent.

UNITED STATES.—The bill to renew

the charter of the Bank of the United States having passed both Houses, and by large majorities, has been presented to the President, the third Estate, that it might pass into a law, when he refused his assent.

UNIVERSITY, ECCLESIASTICAL, AND PAROCHIAL INTELLIGENCE.

NEW CHURCHES.—Christ Church, Tunstall, was consecrated on Tuesday, 14th August, by the Bishop of Lichfield and Coventry.

Oakmoor Chapel was consecrated on Monday; and the Bishop of Lichfield and Coventry preached on the occasion. The Rev. D. Pritchett, Rector of Cheadle, and late Fellow of Trinity College, Cambridge, has the living.

The New Church, at Stone, Worcester, was consecrated on the 14th August, by the Bishop of the diocese. The Church is a plain Gothic structure, with painted windows filled with neat tracery. At the end there is a beautiful window of stained glass, which, with the spire, is presented to the parish by the Vicar, the Rev. John Peel, brother of Sir Robert Peel. The covering of the communion table, with the cushions and the carpeting, are given by Mrs. Peel. The Church contains sixty more kneelings than were in the old Church.

GROVE, NEAR WANTAGE.—On Tuesday, 21st ult. the New Church at Grove, near Wantage, was consecrated by the Bishop of Salisbury, when the Rev. E. B. Pusey, B.D. Canon of Christ Church, and Regius Professor of Hebrew, preached an excellent discourse. There was afterwards collected at the door £74. The building will seat about 300 persons.

NEW CHURCHES.—The Bill relative to the erection of new Churches, enacts that all Chapels and district Churches situate in any exempt or peculiar jurisdiction, shall henceforward be subject to the jurisdiction of the Bishop and Archdeacon, within the limits of whose diocese and archdeaconry they may be locally situated; and that all other ecclesiastical jurisdictions shall cease from the date of the passing of the said Act.

A Gentleman of independent fortune residing within the pleasant village of Perry, near Birmingham, is now building a handsome Church in that parish, which it is his intention to endow, besides erecting a good house for the Clergyman—all from his own resources.

THE NEW ST. DUNSTON'S CHURCH.—The wall of the old Church which served for a screen while the new one was building, is now wholly removed. The new structure is of brick, of an octagon form, finished with beautiful Kilton or Rutland stone. The tower is about 50 feet in diameter at the base, and this part of the building is a fine specimen of the chaste Gothic style. The principal entrance is at the bottom of the tower, fronting Fleet Street. On the front of the tower will be worked, just above the door, the arms of his Majesty and those of the City. In the tower will be placed eight excellent bells, preserved from the old church. It is intended to place a clock with three dials in the steeple. The funds to pay the expenses of the building, have been, or are to be raised by a rate on the parishioners. The Corporation of the City of London, and the Commissioners of pavements, gave 4,000*l.* each to the Parish, as a compensation for the ground taken in widening the street from the site of the old church. The patron of the living of the new church is Joseph Taylor, Esq. The old church escaped the fire of London, the destruction having ended three houses to the eastward. It was erected prior to the year 990. The statue of Queen Elizabeth, which formerly adorned Ludgate, but which for more than seventy years has fronted Fleet Street, from the eastern wall of the late Church, has been taken down, in order to be placed within the present edifice. We are sorry to add that the architect, Mr. Shaw, just at the moment he was exulting in

the completion of his arduous task, and in the prospect of professional celebrity, was seized with an attack of apoplexy, which called him hence, making the new Church his monument.

NEW CHAPEL, LOWESTOFT.—On Monday the 6th ult., the first stone of this chapel was laid, in the presence of a vast concourse of the inhabitants and visitors. The committee, the contractor, and the architect, met at the vicarage; from whence they proceeded to the ground. Two hundred and forty children—the Sunday School belonging to the Established Church—had also been brought together. After an explanation of the object of the meeting, the Vicar laid the first stone, in which were deposited a piece of money of the coinage of William the Fourth, and a plate engraven as follows:—"Lowestoft.—The first stone of this Chapel, dedicated to St. Peter, and erected by subscriptions and voluntary contributions, with the aid of the Incorporated Society for Building and Enlarging Churches, was laid on the 6th day of August, in the third year of the reign of his Most Gracious Majesty, William the Fourth, 1832, by the Rev. Francis Cunningham, M.A., Vicar. John Brown, Architect." After this the Vicar offered up a prayer composed for the occasion, and the whole assembly sung the Hundredth Psalm. The beautiful situation of this chapel, at the south end of the town, its chaste and simple architecture, in the style of the Temple Church, London, will make it an object of the highest ornament, and its capacity to hold 1,235 persons, of whom 930 will be accommodated with free sittings, will render it a means of the greatest usefulness. Although the Incorporated Society for Building and Enlarging Churches has promised 600*l.* for its erection, a considerable sum is required for its completion, to be raised from the donations of the charitably disposed.

FRENCHAY CHAPEL OF EASE.—The ceremony of laying the foundation stone of this Chapel took place on the 7th ult. About half-past two a procession moved from George Worrall's, Esq., to whose spirited and indefatigable exertions the inhabitants of Frenchay are indebted for this acquisition to their delightful village. On their arrival at the site the following prayer was offered up by the Rev. J. W. Jones, Curate of the parish:—

"O Almighty Father, Supreme Governor of the world, who orderest all things in heaven and earth, and without whom all man's endeavours are vain, we recommend ourselves and the affairs we have in hand to thy all-wise disposal. O be thou pleased to direct and prosper the work which we now undertake, that it may tend to the glory of thy name, the advancement of thy gospel, and the good of mankind.

"We humbly beg thy blessing on this and all the affairs of our lives, that our souls may bless thee for this, and all thy undeserved mercies bestowed upon us, through Jesus Christ our Lord."

"Our Father," &c.

After which the foundation stone was laid by G. Worrall, Esq. The Clergyman then said,—

"Lord, prosper thou the work of our hands upon us, O prosper thou our handy work."

"The grace of our Lord Jesus Christ, &c."

The 100th Psalm was sung by the children of the National School. Mr. Worrall then addressed the meeting as follows:—

"Ladies and Gentlemen—We have now finished the ceremony of laying the Foundation stone of this Chapel of Ease to the parish Church of Winterbourne, and most sincerely do I join all around me in the fervent hope and firm conviction, that it may be of use to our parishioners and the neighbouring inhabitants, in promoting the cause of religion through faith in Jesus Christ. I am happy in being able to state that this Chapel is erected with the most cordial concurrence of the Patron, the Incumbent, and the Bishop of the diocese; each, convinced of the benefit it may be to our increased population, has given it the most zealous support; and the absence of the Rector, which we have to lament, arises from a serious accident, that renders perfect rest necessary to his recovery. The Rector, Mr. Whitfield, with a liberality that should not be passed over in silence, has undertaken to provide us with a Clergyman to perform the duties of the Chapel without further remuneration than the gratifying feeling of having benefited his parishioners; and to Mr. Jones this arrangement must afford considerable relief; to whom, for his unremitted attention and extended exertions in the arduous duties of visiting the sick, relieving the poor, and instructing the uninformed, we must ever feel most grateful.

"The expense of erecting this Chapel is to be defrayed by voluntary contribution; and it must be a satisfaction to hear, that in the list of subscribers there are names totally

unconnected with the parish, uninfluenced by locality, and whose assistance must prove the worthiness of the work. It has been observed that our present foundation stone was not the first stone laid; much work has certainly been done; I regret the omission, and must acquit my brother committee-men merely by taking the blame of a natural propensity to proceed or to abandon. The consequence is, (and much do I lament it) that for a want of funds, without a continuance of a fostering support, our final views may never be matured—may not be completed: however, on we are going, and on we must go, relying, without the freezing check of calculation, on the generosity and liberal propensity of the public to favour and support good though arduous undertakings. I therefore announce that the smallest donations will be gratefully received."

The whole then concluded by the band playing God save the King.

LADY CHAPEL. The first stone of the restoration of this interesting building has been laid by Mr. Briscoe and the Misses Gwilt, in the presence of the Churchwardens and a large number of the parishioners. Many members of the committee have expressed their intention to devote their best endeavours to form a guardian institution for the preservation of similar interesting edifices throughout the kingdom.

ASSAULT ON HIS GRACE THE ARCHBISHOP OF CANTERBURY.—On Tuesday, August 7th, about seven o'clock, his Grace the Lord Archbishop of Canterbury arrived at Canterbury, to hold a primary visitation of the diocese. It had been previously arranged by the corporation to receive him in the usual way at the Guildhall, where a sumptuous dessert was arranged. The sheriff (James Ridout, Gent.) and the junior alderman (Sampson Kingsford, Esq.) met the Primate at Harbledown, accompanied by several prebendaries of the Cathedral in carriages, where they invited him in the usual way, and passed the accustomed ceremony. His grace received them cordially, and with great becoming dignity and condescension expressed himself pleased at the attention of the body corporate. The procession then returned. It had been feared, in consequence of the Archbishop's vote against the Reform Bill, that some manifestation of opinion might be made by the populace; accordingly strong barricades were erected in front of the Guildhall, and a large number of special constables sworn, to act in case of necessity. No sooner had the carriage of the Archbishop appeared in sight than the most deafening noises rent the air; and when his Grace arrived at the Guildhall the groans and hisses were tremendous. The venerable man seemed quite unnerved; he shook violently, and made the best of his way into the building, the doors of which were instantly closed. After he had partaken of the dessert and drank the health of the ladies, the carriage was immediately ordered to be prepared. His grace stepped in evidently much alarmed. The hisses and groans were now renewed, and missiles of every description hurled at the vehicle; hats, caps, pieces of brickbat, cabbage stalks, indeed every thing the ruffians could collect. Unluckily the postillions, being unacquainted with the city, directed the coach towards St. Margaret's, instead of Mercery-lane; the mob had therefore more time to gather weapons, and again furiously assailed the carriage. When his Grace entered the precincts of the Cathedral the large gates were instantly closed. Several hundred persons had previously gained admission, and ranged themselves within the walls of the deanery, where hisses and groans prevailed over every other feeling. Austen, foreman of the Church, collared a young man named Quedsted, and was instantly knocked down by a spectator, who had taken no part in the proceedings.—These are the first fruits of Reform.

Address presented to the Archbishop of Canterbury, at the Deanery, on Friday, 10th August, 1832:—

"To his Grace the Lord Archbishop of Canterbury. My Lord,—We, the undersigned inhabitants of the city of Canterbury, beg leave to approach your Grace with the expression of our unfeigned regret, that on the occasion of your arrival amongst us, for the purpose of discharging the sacred duties appertaining to your high station, you should have been exposed to indignities no less revolting to all moral feeling, than subversive of that reverential respect due to the office which is identified with your person. We are deeply and painfully sensible of the disgrace thus brought upon the city of Canterbury, and should consider ourselves as criminally participating in it if we lost a moment in testifying our abhorrence of what has taken place. We disdain to inquire whence the outrage arose, because we feel it impossible to assign any cause which could offer even the shadow of a justification. We trust, however, that neither your Grace nor the county will confound the inhabitants of Canterbury with the deluded perpetrators of this

unprovoked insult; and we join in requesting your Grace to accept the assurance of our sincerest respect."

The Archbishop returned an answer, which was in substance as follows:—"I am particularly gratified by this mark of your respect and attention; but I trust that you will believe that such an expression of your sentiments was not required to assure me that all the respectable inhabitants of Canterbury disapprove of the misconduct which took place on my entrance into the city. I gladly embrace the opportunity which your kindness has afforded me of making my acknowledgments to all those who assisted in protecting me from violence on that occasion. I request that you will have the goodness to make known my sentiments to those whom you represent."

BISHOP OF GLOUCESTER.—The Lord Bishop of Gloucester has lately concluded his Primary Visitation, when he visited the Clergy of the Deanery of Gloucester, and delivered to them a very able and luminous charge. His Lordship descanted in his late charge on the smallness in annual value of the majority of the preferments within his diocese; and, in order by his own example to assure the Clergy of the sincerity of his views in regard to them, with great munificence (considering the value of his preferment) affectionately made known to them, that from this time he should devote a tenth of the revenues of his see, for the purpose of building Churches, Chapels, and schools, and for the increase of the slender incomes of his poorer brethren. His Lordship, in adverting more particularly to the excitement of the present times, signified his wishes that his Clergy should withhold themselves from active interference in the coming elections, as agitators and partizans. In enforcing this topic, his Lordship very judiciously and correctly observed, that although in adopting the character and functions of the Clergyman, those of the citizen could not be considered as surrendered, and wholly abandoned; yet that it seemed to him to be both expedient and becoming the sacred obligations of the Clergy, that they should studiously guard themselves against all active collision and party spirit in the impending elections.

The Lord Bishop of Worcester has, at the request of several inhabitants of Kempsey, very kindly granted about thirty acres of land within his manor, for the purpose of being enclosed, under the provisions of an act passed during the present session, for the "relief and employment of the poor."

CHAPLAINS.—The total amount paid to Chaplains of Gaols, for their services as such, in England and Wales, is 15,669*l.* 19*s.* The Chaplain to the House of Correction, Cold-Bath Fields, gets 300*l.* a-year; to the New Prison, Clerkenwell, 200*l.*; of Newgate, 400*l.*, and a house to reside in; of Giltspur-street Compter, 225*l.*; of the New Debtors' Prison, Whitecross-street, 262*l.* 10*s.*; of Tothill Fields Bridewell, 150*l.*; of Horsemonger-lane Gaol, 200*l.*; of Brixton House of Correction, 200*l.*; of Guildford House of Correction, 100*l.*; and of Kingston-upon-Thames House of Correction, 70*l.* a-year.

KING'S COLLEGE.—Previous to the vacation, the Rev. Mr. Major, the head Master, gave an entertainment to about thirty of the principal Scholars, at his villa, at Brompton; through whom was presented, from the whole School, a handsome silver snuff box, as a testimony of their respect and esteem for the unremitted kindness and attention, which he had shewn in forwarding their studies and promoting their general happiness.

INFANT SCHOOLS.—The son of Mr. Buchanan, Master of the Infant School, Vincent Square, Westminster, (founded by Mr. John Smith, the Lord Chancellor, and others), is gone out to Africa for the purpose of establishing Infant Schools amongst the natives.

GRATIFYING TRIBUTE OF ESTEEM.—The parishioners of the parish of Mobberley, Cheshire, on the occasion of his retirement from the curacy of that parish, recently presented a handsome piece of silver plate to the Rev. James Elleray, in testimony of their esteem and respect for his zealous and faithful services.

BARBADOS.—It gives us much pleasure to learn, from the Barbadian of April 4th, that his Excellency Sir J. Lyon, in his addresses to the two houses of Legislature, bears the most flattering testimony to the activity and humanity of the Bishop and the Clergy of Barbados, after the dreadful hurricane of August 1831. The same paper also states the loss of persons to have been 1787; and that of property to amount to 2,311,729*l.*

GENERAL CEMETERY.—The Corporation of London have voted 4,000*l.* to purchase a place of Sepulture for the Cholera dead, and a general Cemetery removed from the city.

HACKNEY GRAMMAR SCHOOL.—At the Dissenting, *alias omnium gatherum*, Grammar School, at Hackney, we are informed that the head-master is in great disrepute with the governors, and the parents of the children, inasmuch as he has, with malice aforethought, put Paley's Evidences into the hands of the scholars. This crime is certainly very great, and we doubt not cognizance will be taken of it in the Omnium Conclave.

CLERICAL PEERS.—During the present year three Hon. and Rev. Gentlemen have, by the death of their brothers, succeeded to Peerages, to which their prospects of succession on taking Holy Orders, as younger sons, were very remote. These Clerical Peers are the Earl of Scarborough, Lord Downe, and Lord Rendlesham.

READING ROOMS FOR THE MIDDLING CLASSES.—A Correspondent suggests the propriety of devoting the National School Room (or some other apartment) in most of the parishes of this kingdom, on a Saturday afternoon, when the children are dismissed, for a definite period of time, to the purposes of a reading room for the middle classes; and also asks whether the Saturday Magazine, and other useful periodicals, some good newspapers, &c., might not be introduced, under certain regulations, with very great advantage.

IRISH LOGIC.—A late speech of Mr. Shiel's distinctly shews what temper of mind is entertained by the radical party towards the Church. The Bishop and Chapter of Durham, sensible of the advantages to the county which would flow from an University in the north, have resolved to do all they can to effect this object. The Bishop resigns the patronage of three stalls in order to annex them to offices in the University. The Dean and Chapter apply to Parliament to give them power, their own wish being unanimous, to devote some part of their funds to the same purpose. The Bishop gives a large sum of money, and 1000*l.* per ann. out of his own income, to the professors till the stalls fall. The sacrifice of personal emolument by the Dean and Chapter is enormous. One would think that this was a fair answer to the charges made against the higher Clergy, and a proof of their wish to forward the public good. But in the eyes of the radical party it is only a proof that their property is at the public disposal. "If this can be done," says Mr. Shiel, with true Irish logic, "does not the Church thus confess that her property may be converted to purposes not ecclesiastical?" That is to say, if certain acts can be done with the consent of parties and at their request by the legislature, therefore the same acts can be done contrary to their consent. Thus, if the Church keeps its property, it is to be reviled as gorged with riches, and the cry is, it ought to be plundered; if it willingly gives up something for a public object, then it is clear, by its own confession, that it may be plundered.

THE HON. AND REV. G. SPENCER.—It is rumoured amongst the pontificals at Rome, that the first vacant Cardinal's hat will be given by his holiness the Pope to the Hon. and Rev. Mr. Spencer, son of Earl Spencer, and brother of Lord Althorp.

ST. SEPULCHRE'S SUNDAY SCHOOL, CAMBRIDGE.—A most gratifying scene lately took place in the garden of the Rev. R. R. Faulkner, at Grantchester. The children of St. Sepulchre's Sunday School, with their teachers and a large company of the parishioners and other visitors, were assembled at a rustic festival. Tea being ended, and the children having freely enjoyed themselves at their innocent sports, they were supplied with cake and wine, and fruits. The hilarity of the evening was rendered peculiarly interesting by a very pleasing expression of the children's gratitude. After singing an appropriate hymn, the senior boy and girl came forward, one with an address and the other with a handsome quarto Bible, when the boy made the following speech, and the girl presented the sacred book to Mrs. Catley, their devoted and attached friend and teacher:—"Madam,—We cannot express the thanks we owe for your affectionate endeavours to promote our welfare in this school. Your kindness is deeply engraven on our hearts, and we wish very respectfully to offer you a small token of our sincere gratitude. We humbly hope, Madam, that we shall never forget the good instructions we receive from the word of God taught us in this school. We have, therefore, Madam, by the kind assistance of our teachers, purchased a Bible, and now beg to present to you

this sacred and invaluable treasure, as the best expression of our grateful feelings. And we earnestly pray that all its heavenly blessings may be shed upon you abundantly, through our Lord and Saviour Jesus Christ."

The Bible bore the following inscription, in gold letters on its cover:—"Presented as a token of respect and gratitude, by the teachers and children of St. Sepulchre's Sunday School, to Mrs. Cauley, for her active and affectionate kindness during seven years, by which the interests of the school have been greatly promoted."

SAFFRON WALDEN.—On Sunday evening, August 5th, the Anniversary Sermon for the benefit of the National and Sunday Schools was preached in Saffron Walden Church, by the Hon. and Rev. Robert Eden, Rector of Hertingfordbury, when a collection amounting to 34l. 15s. 9½d. was made on the occasion.

REMARKABLE ANAGRAM.—Pilate's question to our Saviour, "What is truth?" in the Latin stands thus: "Quid est veritas?" These letters transposed make "Est vir qui adest." "It is the man before thee"

LANGUAGES.—A Russian has published "A View of all the Known Languages, and their Dialects." In this book we find in all 937 Asiatic, 587 European, 226 African, and 1264 American languages and dialects enumerated and classed. The Bible is translated into 139 languages.

MR. CARLILE.—The last month has presented us with two awful instances of this detestable man's detestable endeavours to root religion out of the human mind. Cooke, the miserable murderer of Mr. Paas, tells us that while he frequented places of worship he was considered, he believes, as a really respectable young man; but that he *became a Deist*, frequented clubs where the infamous works now circulated against Christianity were read, lost all right principles when he lost religion, and became a murderer. Tonge, who first murdered his wife, and then himself, was also a disciple of Mr. Carlile, who in this case has achieved a murder and suicide together. Thus four human beings have lost their lives by Mr. Carlile's means, two by the hand of the murderer, one by his own, and one on the scaffold. The husband destroys the wife, the mother of his six children, the companion of his life for fifteen years, and then falls by his own hand the victim of Carlile and Taylor. Have these men any conscience, any feelings, any notion of remorse? If they have none *now*, when the close of their life is at hand, and the fear of death comes upon them, with what unutterable distress and anguish, with what bitter anticipations will the remembrance of these horrors fill their minds! But what are we to say of the system pursued in this country, which, under a false shew of liberality, allows works to be circulated, which produce the most atrocious crimes? If I administer poison to the body, I am hanged in England; but if I administer poison to the mind, if I corrupt and betray the ignorant, if I deceive him and make him a murderer and a suicide, the friends of light and knowledge would raise a howl of 'persecution' and 'bigotry,' if any attempt should be made to stop me in my course!

IN THE MATTER OF THE BEDFORD CHARITY.—In the Court of Chancery, the Lord Chancellor lately gave judgment in this case. It will be recollected that it was upon a petition of eight trustees of the above-mentioned charity, praying his lordship to make certain alterations in the disposal of the funds of the charity, and other matters connected therewith. The case was argued at great length, the counsel for the petitioners contending that the 9th of George IV. c. 14, an Act for the regulation of this charity, left the Lord Chancellor a discretionary power to interfere to remedy any inconveniences, when he should be satisfied that such inconveniences existed. His lordship was of opinion that he had no jurisdiction. It was, therefore, clear that the petition must be dismissed; and having considered the question of costs, he was by no means prepared to allow the trustees to have an absolute right to the whole of their costs. They had assumed that the expenses would all fall upon the funds, and had got up this petition in a most expensive manner. It was a matter of regret that eight trustees should thus have the power to drag the charity into this Court, and make the funds pay for all. Notwithstanding the opinion of Lord Eldon to the contrary, he was of opinion that the Court could exercise a discretion on the question of costs, and he would write a special direction to the master to allow none but the necessary expenses incurred.

ORDINATIONS.—1832.

Chester July 29. | Peterborough August 5. | Worcester July 25.

DEACONS.

<i>Name.</i>	<i>Degree.</i>	<i>College.</i>	<i>University.</i>	<i>By Bishop of</i>
Absolom, Charles Severn	B.A.	Trinity	Camb.	Chester
Alderson, Edmund	B.A.	St. John's	Camb.	Chester
Austin, Charles Adye	B.A.	Catharine Hall	Camb.	Chester
Bates, John	B.A.	Corpus Christi	Camb.	Peterborough
Birch, Edward	B.A.	St. John's	Camb.	Chester
Booty, Miles Gallaway	B.A.	Trinity	Camb.	Chester
Burrows, Edward	B.A.	Christ	Camb.	Chester
Davis, Thomas	B.A.	Queen's	Oxf.	Worcester
Dudley, Joseph	B.A.	Worcester	Oxf.	Worcester
Edwards, John	B.A.	St. Peter's	Camb.	Chester
Grice, Joseph Hill	B.A.	Christ Church	Oxf.	Worcester
Judge, Lawrence Eborall	M.A.	New	Oxf.	Worcester
Muckalt, James	B.A.	Queen's	Camb.	Chester
Panting, Laurence	B.A.	St. John's	Camb.	Chester
Perry, Thomas Corbet	B.A.	Lincoln	Oxf.	Worcester
Powys, Frederick Henry Yelverton..	B.A.	Emmanuel	Camb.	Peterborough
Saint John, Edward	B.A.	Downing	Camb.	Worcester
Thackwell, Stephen	B.A.	Pembroke	Oxf.	Worcester
Winter, John Saumarez	B.A.	Corpus Christi	Camb.	Peterborough
Wood, John (<i>let. dim.</i>)	B.A.	Trinity	Camb.	Chester

PRIESTS.

Bywater, John	B.A.	St. John's	Camb.	Chester
Campbell, John Asher	B.A.	Pembroke	Oxf.	Worcester
Cory, Edmund	B.A.	St. Peter's	Camb.	Peterborough
Dawkins, Richard	B.A.	Catharine Hall	Camb.	Chester
Dwyer, Thomas	B.A.	Corpus Christi	Camb.	Chester
Gardner, Thomas	B.A.	Queen's	Camb.	Chester
Gibson, Henry	B.A.	Christ	Camb.	Chester
Hill, Richard Devereux	B.A.	Clare Hall	Camb.	Chester
Lees, William	B.A.	St. John's	Camb.	Chester
Longhurst, Samuel	B.A.	Queen's	Camb.	Chester
Marsh, Herbert Charles	B.A.	St. John's	Camb.	Peterborough
Meade, Edward	B.A.	Wadham	Oxf.	Worcester
Piercy, John	L.L.B.	Catharine Hall	Camb.	Worcester
Wood, Richard Warner Kendall	B.A.	Trinity Hall	Camb.	Peterborough

Deacons 20.—Priests 14.—Total 34.

CLERICAL APPOINTMENTS.

<i>Name.</i>	<i>Appointment.</i>
Ayre, John	Domestic Chapl. to the Rt. Hon. the Earl of Roden.
Macaulay, John Heyrick .	Head Mast. of Repton School.
Plumptre, H. S.	Alternate Evening Preach. at the Foundling Hospital.

PREFERMENTS.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Acton, W.	Weston Colville, R.	Camb.	Ely	John Hall, Esq.
Adams, Dacres	Pinhoe, V.	Devon	Exeter	Bp. of Exeter
Alderson, R. J. Co ^{ke} ..	{ Baconsthorpe, R and Bodham, R.	{ Norfolk	Norwich	John T. Mott, Esq.
Arden, Thomas	Bassingham, R.	Norfolk	Norwich	Rev. F. E. Arden
Burrington, G.	Woodley, R.	Devon	Exeter	
Colville, A. Asgill ..	{ Great Livermere, R. with Little Livermere, R.	{ Suffolk	Norwich	Nath. L. Acton, Esq.
Darby, John Wareyn	Shottisham, R.	Suffolk	Norw.	{ Mrs. Elizabeth Darby & Miss Mary Kett
Darby, M. R.	{ Wicklewood, All Saints and St. Andrew, V.	{ Norfolk	Norw.	{ Mrs. Elizabeth Darby Miss Mary Kett, & Richard Heber, Esq.

Name.	Preferment.	County.	Diocese.	Patron.
Dornford, Joseph ..	Plymtree, R.	Devon	Exeter	Prov. Oriol Coll. Oxf.
Ellis, John	Yeddingham, V.	E. York	York	Earl Fitzwilliam
Escott, William Sweet	Oddington, R.	Gloster	Gloster	{ Prec. of Cath. Ch. of York
Gillard, John	Sydenham Damarell, R.	Devon	Exeter	{ John Carpenter, Esq.
Goodman, John	Kemmerton, V.	Gloster	Gloster	{ Mayor and Corp. of Gloster
Harington, E. Chas.	Exeter, St. David, P. C.	Devon	Exeter	{ V. of Heavitree
Hooper, Wm. Nixon	Littleton, P. C.	Hants	Winchest.	{ D. & C. of Winchester
Kennard, George ..	Specton, P. C.	E. York	York	{ W. J. Dennison, Esq. M. P.
Leach, R. E.	Holmfirth, C.	W. York	York	{ V. of Kirkburton
Marsh, Herbert Chas.	Barnack, R.	Northam.	Peterboro	{ Bp. of Peterboro
Nelson, John	Preb. in Coll. Ch. of Heytesbury	Hants	Winchest.	{ Dean of Salisbury
Nichol, J. S.	Hetton, C.	Durham	Durham	{ R. of Houghton le Spring
Phayre, Richard	East & West Rainham, R.	Norfolk	Norwich	{ William Ainge, Esq.
Steele, Thomas	Coaley, V.	Gloster	Gloster	{ Lord Chancellor
Thompson, Jos. jun.	Esk, C.	Durham	Durham	{ C. of Lancheater
Turnour, Hon. A. A. .	Tatterford & Tatterset, R.	Norfolk	Norwich	{ Sir Chas. Chad, Bt.
Ward, J.	East Clandon, R.	Surrey	Winchest.	{ Lord King
White, John Neville	{ Tivetshall, St. Mary, R. } { ——— St. Marg. R. }	Norfolk	Norwich	{ Earl of Orford

CLERGYMEN DECEASED.

Name.	Preferment.	County.	Diocese.	Patron.
Carne, James	Plymouth, Charles, V.	Devon	Exeter	William Carne, Esq.
Davies, Richard ..	{ Churchill, C. } { and Puxton, C. }	Somers.	{ P. of D. & C. of Bristol } { B. & W. }	{ D. & C. of Bristol
Dayrell, J. Langham	{ Lillingston Darrell, R. } { and Stowe, V. }	Bucks	Lincoln	{ Rev. J. L. Dayrell } { Duke of Buckingham
Dix, Joshua	Feversham, V.	Kent	Cant.	{ D. & C. of Cant.
Foyle, Edward	{ Chilcomb, R. } { and Kimpton, R. }	Dorset	Bristol	{ Rev. E. Foyle
Freeman, Henry ..	Alwalton, R.	Hants	Winchest.	{ George Foyle, Esq.
Geary, Peter	Newport, C.	Isle Wight	Winchest.	{ V. of Carisbrooke
Girdlestone, Theoph.	{ Baconathorpe, R. } { and Bodham, R. }	Norfolk	Norw.	{ George Chad, and } { R. Fellowes, Esqs. } { Thos. V. Mott, Esq.
Jenner, Wm. Andrew	Senior Fell. of Magd. Coll. Oxf.	Lincoln	Lincoln	Lord Chancellor
Johnson, Walter M.	Weston, St. Mary, V.	Lincoln	Lincoln	Lord Chancellor
Kett, William	{ Shottisham, R. } { and Waldringfield, R. }	Suffolk	Norw.	{ W. Kett, Esq. } { Nath. Randall, Esq.
Mapletoft, Matthew	Yeddingham, V.	E. York	York	Earl Fitzwilliam
Morgan, Edward ..	{ Badgworth, R. } { and Eghoys Brewis, R. }	Gloster	Gloster	Jesus Coll. Oxf.
New, Edward Parris	{ Fell. of St. John's Coll. Oxford } { and Northmore, P. C. }	Oxford	Oxford	St. John's Coll. Oxf.
Peter, Edward	Great Wigborough, R.	Essex	London	Henry Bewes, Esq.
Scott, Tufton C. ..	{ Monkton, V. } { with Birchington, C. }	Kent	Cant.	{ Abp. of Cant.
Taunton, George ..	Stratford Toney, R.	Wilts	Sarum	Corp. Chr. Coll. Oxf.
Whiter, Walter	Hardingham, R.	Norfolk	Norwich	Clare Hall, Camb.

OXFORD.

ELECTIONS.

The following gentlemen have been admitted Actual Fellows of Magdalen College:—Rev. H. Linton, M.A.; Rev. William

James Butler, M.A.; Henry Horne, B.A.; and the Rev. William Robert Fremantle, B.A.; also, the following gentlemen as Probationary Fellows:—Rev. James Chas.

Stafford, M.A.; William Palmer, B.A.; and William Walter Tireman, B.A. Afterwards, the following gentlemen were elected Demies:—E. H. Hansell, Diocese of Norwich; Charles Daman, Commoner

of Queen's College, Diocese of Winton; Thomas Harding Newman, Commoner of Wadham College, County of Essex; and Francis B. Wells, Commoner of Christ Church, Diocese of Chichester.

CAMBRIDGE.

ELECTIONS.

The Rev. George Maddison, B.A. of Jesus College, has been elected a Skirne Fellow of Catharine Hall.

MARRIED.

At Loughton, Essex, the Rev. William

Selwyn, Fellow of St. John's College, and Rector of Braunston, Leicestershire, eldest son of William Selwyn, Esq. of Richmond, Surrey, to Juliana Elizabeth, eldest daughter of George Cooke, Esq. of Carr House, Doncaster.

COMBINATION PAPER, 1832.

PRIOR COMB.

- Aug. 5. Mr. Norman, Pet.
12. Mr. Serjeantson, Cath.
19. Mr. Randolph, Clar.
26. Mr. James, Jes.
Sep. 2. Coll. Regal.
9. Coll. Trin.
16. Coll. Joh.
23. Mr. Whitehurst, Pet.
30. Mr. South, Pemb.
Oct. 7. Mr. Paske, Clar.
14. Mr. Chennery, Jes.
21. Coll. Regal.
28. COMMEN. BENEFACT.
v. 4. Coll. Trin.
11. Coll. Joh.
18. Mr. Montgomery, Pet.
25. Mr. Simpson, Pemb.
Dec. 2. Mr. Calcraft, Clar.
9. Mr. Oakes, Jes.
16. Coll. Regal.
23. Coll. Trin.
30. Coll. Joh.

POSTER COMB.

- Aug. 5. Mr. Gleadall, Cath.
12. Mr. Foley, Emman.
19. Mr. Conyngham, Pet.
24. FEST. S. BART. Mr. Currie, Pemb.
26. Mr. Fisher, Pet.
Sep. 2. Mr. Cory, Emman.
9. Mr. Hodgson, Pet.
16. Mr. Nepean, Trin.
21. FEST. S. MATT. Mr. Crick, Joh.
23. Mr. Kerich, Chr.
29. FEST. S. {Mr. Rusby, Cath,
MICH. {Mr. Myra, Trin.
30. Mr. Field, Trin.
Oct. 7. Mr. Stephenson, Joh.
14. Mr. C. Jeffreys, Joh.
18. FEST. S. LUC. Mr. Dicken, Corp.

- Oct. 21. Mr. Howarth, Joh.
28. FEST. SS. SIM. ET. JUD. Mr. Norman, Cath.
Nov. 1. FEST. OM. {Mr. Buller, Regal.
SANCT. {Mr. Hicks, Magd.
4. Mr. Atwood, Trin.
11. Mr. Stoddart, Chr.
18. Mr. Thomas, Corp.
25. Mr. Glover, Joh.
30. FEST. S. AND. Mr. Osborne, Pet.
Dec. 2. Mr. Furnival, Regin.
9. Mr. Jackson, Joh.
16. Mr. Tomlinson, Joh.
21. FEST. S. THOM. Mr. Petit, Trin.
23. Mr. Pearce, Joh.
25. FEST. NATIV. Mr. Kempson, Trin.
26. FEST. S. STEPH. Mr. Birch, Joh.
27. FEST. S. JOH. Mr. Speer, Trin.
28. FEST. INNOC. Mr. Evans, Clar.
30. Mr. Sandys, Regin.

Resp. in Theolog.

Oppon.

- Mr. G. A. Browne, {Mr. Evans, jun., Clar.
Trin. {Mr. Green, Jes.
{Coll. Regal.
Mr. Blakeney, Joh. {Coll. Trin.
{Coll. Joh.
{Mr. Gould, Chr.
Mr. Gimingham, {Mr. C. Hyde, Pemb.
Cai. {Mr. Brett, Corp.
{Mr. Engleheart, Cai.

Resp. in Jur. Civ.

Oppon.

- Mr. Bennett, Emm. {Mr. Dugmore Cai.
{Mr. Hanbury, Emm.

Resp. in Medic.

Oppon.

- Mr. Gibbes, Down. {Mr. Borrett, Cai.
{Mr. Wilmot, Cai.

NOTICES TO CORRESPONDENTS

We beg "S. S." to accept our best thanks; and also our "Friend at Gloucester."

"W. J. B." has been received.

"Mnemonetophilos" in our next, if possible.

It will give us pleasure to hear again from our Friend in "the most western part of Cornwall."

"W. W." requires a little more practice.